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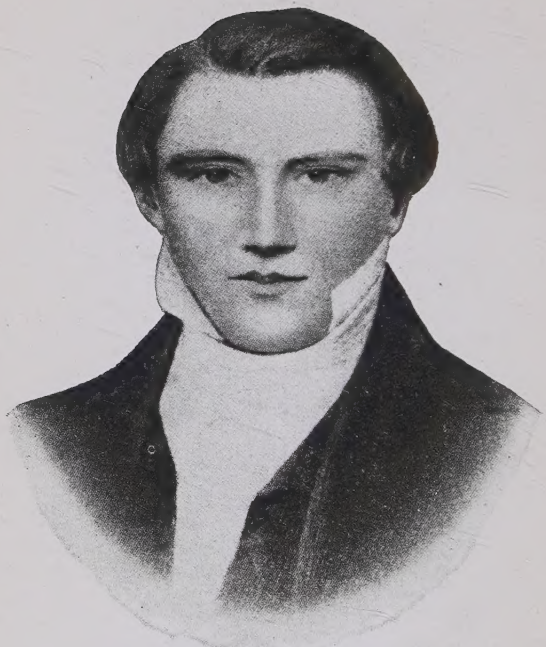


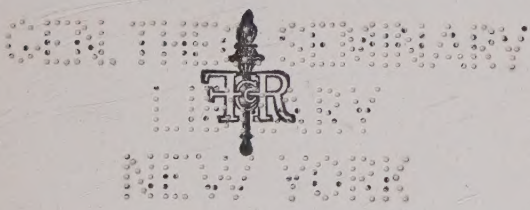
LIEUT. GENERAL JOSEPH SMITH, JR.
Prophet and Founder of Mormonism.

The Foundations of Mormonism

A Study of the Fundamental Facts in the History and Doctrines of the Mormons from Original Sources

By
WILLIAM EARL LA RUE, B. D.

With Introduction by
ALFRED WILLIAMS ANTHONY, D. D.



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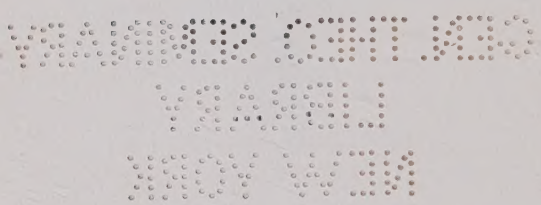

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Introduction

CONTROVERSIAL writings seldom accomplish much good; but judicial investigations, which discover and disclose facts, in a spirit of justice and courtesy, are worthy of, and usually receive a fair hearing. This book is a judicial essay in the domain of candid history.

The author has discovered and here brought together matter from original documents bearing on the origin and history of all branches of the Mormon Church. The authenticity and very existence of some of these documents have been denied. The facts and verbiage of others, which have been given to the public, have been so garbled as to misrepresent the originals and utterly mislead those reading them.

The facts herewith presented are such that they must be either accepted or disproved—a simple denial, no matter how earnest or conscientious will not suffice.

Owing to the active propaganda of Mormonism there has been a pressing demand for such a work as this. It is hoped that this book will

meet a real public need because of the accuracy and reliability of the matter set forth.

The book is designed to meet the needs of Christian workers who come in contact with Mormon proselyting activities and supply them with practical information.

This work should also appeal to the intelligent class among the Mormons. If the foundations upon which Mormonism is built are unstable, none should be so concerned as the Mormons themselves. This the author has, in no spirit of bitterness, endeavoured to show. The results of his earnest and patient study he here sets down for the consideration of others and it is with pleasure that we commend the book to those interested.

ALFRED WILLIAMS ANTHONY.

Executive Secretary
Home Missions Council.

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Preface

THE groundwork of this book was presented to the Faculty of the Rochester Theological Seminary, as a thesis, by the author in candidacy for the degree of Bachelor of Divinity.

The work was done under the tutelage of the late Doctor Walter Rauschenbusch, Professor of Church History.

The author has prepared the thesis for publication for the following reasons. First, the Faculty were of the opinion that the thesis was a real contribution to the literature on Mormonism and advised its publication. Second, the author believes there exists a need for such a book as this. There is a vast amount of literature on the subject of Mormonism; but many volumes are defective in that they fail to give a sufficient treatment of things which are fundamental.

The subject of Mormonism has been a matter of increasing public interest for several years. It is very likely to continue so in years to come. The busy person needs guidance in obtaining

correct information regarding this new system of religion. For this purpose we have endeavored to deal only with fundamental things, and in the briefest manner possible.

Mormon missionaries are very active propagandists and this book will supply very valuable information to any person who is considering the acceptance of Mormonism as a religion. The people have the right to know the facts here presented. There is a lamentable amount of ignorance on the part of the general public concerning this subject. The ignorance of the Mormons concerning the fundamental facts of their religion is astounding.

This book is published with the firm conviction that it will prove to be a valuable and practical help to all who are interested. It is not to be construed as an unsympathetic attack upon the Mormon people. Many of the Mormons are known to be devout and sincere in their faith; many of them possess a goodly degree of moral character.

The author honestly believes that Mormonism is false in its fundamental claims and deceptive in its character, and, notwithstanding this, he has made a conscious effort to deal with the matter in a spirit that would commend itself to all.

Mormonism is a new religion. It is one of the many sects that arose in the nineteenth century. It is purely an American product

possessing great vitality and surviving power. As a religion it is syncretistic in character. It blends within itself a mixture of ideas, principles, emotions, and crude conceptions of American frontier life of an hundred years ago. As it has grown it has added many new and strange practices.

It belongs outside the historical stream flowing out of the religious life of past generations. From the beginning it disclaimed connection with all other forms of religion. It denounces all other creeds as wrong and all other professors of religion as corrupt.

It claims to be the one and only true faith. It claims to be Christian, although there has been no fellowship with it on the part of any Christian denomination. It is a religious and political autocracy. It is clannish, selfish, and uncompromising. Like Mohammedanism it stands alone.

It has contributed a sad and unfortunate chapter in the history of the United States. It has been a constant source of annoyance to the government, by reason of its colonizing schemes, its unchristian practices, its political power, and concentrated wealth.

Its aggressive missionary policy has brought it into open conflict with all Christian Churches. The recruits for Mormonism have come largely from the membership of these Churches.

As Mormonism has grown, it has developed sects and factions within itself. The two principal sects are: "The Church of Jesus Christ of Latter Day Saints,"—with headquarters in Salt Lake City, Utah,—and "The Reorganized Church of Jesus Christ of Latter Day Saints,"—with headquarters in Lamoni, Iowa.[1]

There is no fellowship between these sects. The Reorganized Church is anti-polygamous in belief, and it has persistently endeavored to vindicate Joseph Smith, the founder of Mormonism, from complicity in the introduction of that nefarious doctrine.

This book proceeds upon the assumption that no institution can ever detach itself from its historical connections. If Mormonism is false and deceptive, as we believe it to be, the facts in proof of such a conviction can most effectually be gleaned from its history and fundamental affirmations. In short, it is the historical method that we are here attempting to use.

The author has spent much time in a diligent study of the earliest literature pertaining to Mormonism, in order to discover its real character. In addition to this, the author speaks out of personal experience and acquaintance

[1] These sects will hereinafter be referred to as, "The Utah Church" and "The Reorganized Church."

with the people and the teachings of the Mormon system.

He appeals, especially, to the young and rising generations of the Mormon people, to seriously consider the facts set forth in this book and to resolve to be guided by the truth regardless of cost.

On the front of the New York City Public Library may be seen the following inscription chiselled in the white marble:

"But Above All Things Truth Beareth Away the Victory."

It was from within this great library, from the wonderful collection of old and original documents relating to Mormonism, that the principal materials for this book were gathered. Truth will bear away the victory for all who will exercise discernment to discover her; she will lighten the way for all who have the courage to follow in her light.

Mormonism has always been opposed and it is highly probable that it ever will be. There must be some reason for this. The Mormons will attempt to account for it on the basis of religious persecution. A study of the following pages will show that the opposition against Mormonism has been because of the extravagance of its claims, its fanaticism, its immoral, and unchristian practices.

One of the Mormon leaders has recently indicated how the Mormons may be impressed by outside influences. He says:

"You can only reach them by showing them something fundamentally wrong in their Church structure or belief, or in the standard books of the Church—such as the Book of Mormon, or Doctrine and Covenants—published during the life of Joseph Smith."[2]

We have accepted this challenge and ask for a patient and careful consideration of the matter set forth in the following chapters.

THE AUTHOR.

Rochester, N. Y., February, 1919.

[2] A pamphlet entitled "An open letter to the Clergy," by E. A. Smith, p. 14, (R).

NOTE.—The Reorganized Church does not like to be called by name "Mormon." However, when its first president, Joseph Smith, took his place he said: "In taking the head of the Mormon Church I am running counter to the opinions of many people."—*Herald*, Vol. I, No. 7, p. 169. In the "Doctrine and Covenants," 113:7, the whole movement is referred to as "Mormonism." Hence the author justifies his references by these statements.

All references to publications of the Reorganized Church will be designated (R). Those of the Utah Church (U).

I

MORMON HISTORY

THE history of Mormonism begins with the date of the birth of its founder, Joseph Smith, who was born December 23, 1805, at Sharon, Vermont.

When Smith was about ten years of age, his father and family removed to Palmyra, New York. In a few years thereafter the family moved to Manchester, a town near Palmyra. It was here that Smith claimed to have his first supernatural vision in the spring of the year 1820, when fifteen years of age. His mind was agitated over the matter of religion and he relates that he had gone into the woods to pray. While praying he suddenly saw two personages standing in the air; one of them pointing to the other said, "This is my beloved Son, hear him."[1]

The message delivered, so he said, was that he, Smith, should not join any of the Churches; for they were all wrong; their creeds were an abomination in God's sight; the professors of religion were all corrupt.

In the year 1823 he claimed to have another visitation from a heavenly being who told him of a book, which was written upon gold plates

[1] "Church History," (R), 1:9.

and was buried in the ground by former inhabitants of this continent; that Smith was to translate this book and give it to the world.

It was not until the year 1827 that he was able to obtain possession of the Golden Plates. From these mysterious plates he claimed to translate the Book of Mormon, the first edition of which was printed at Palmyra, New York, in 1830.

On the 6th of April, 1830, the Mormon Church was organized at Fayette, New York. It was otherwise named, "The Church of Christ." Later it was renamed, "The Church of Jesus Christ of Latter Day Saints."

In 1831, Smith and most of his followers left New York and moved to Ohio, settling at a place called Kirtland. Here the first Mormon Temple was built and was dedicated in 1836.

In 1831, Smith and some of his followers went on further into the western frontier in search of a location suitable for a "Gathering place for the Saints," his followers.

Choice was made of the town of Independence, Jackson County, Missouri. This was to be the centre of the "Land of Zion." Smith made choice of a spot of ground in this town and solemnly dedicated it as a place where a great Temple was to be reared.

Around this consecrated place the followers of Smith began to gather. Here in June, 1832,

the first Mormon periodical was issued, called *The Evening and the Morning Star.*

Smith had taught his followers that the coming of Christ was very near; that Christ by revelation through him had commanded all the faithful to gather as soon as possible to this place; that the world was ripening for destruction; that those remaining outside of "Zion" would perish.

In the year 1833 another Church paper was started at Kirtland, Ohio. It was called *The Latter Day Saints' Messenger and Advocate.*

During the same year the revelations which Smith had received were printed in Missouri, several of them appearing in the paper *The Evening and the Morning Star.* They also appeared in a book known as "The Book of Commandments."

The non-Mormon inhabitants of Missouri became alarmed on account of the large numbers of Mormons who were moving in amongst them. They understood that the Mormons were not coming to settle as other neighbors. The Mormons told them that God had chosen that land for His people.

When the revelations of Smith were printed they became known to the gentiles in Missouri, and they aroused grave suspicions. The hyperbolical terms used in the revelations seemed very strange.

They told the Mormons they might obtain the lands by "purchase or by blood."[2] To a westerner of those days the use of the word "blood" in such a connection was a challenge for instant action. That action was not delayed.

The printing press was destroyed and the Mormons were ordered to leave. They crossed the Missouri River, taking up their abode temporarily in Clay County.

The news of the desolation of his "Zion" had been communicated to Smith at Kirtland, whereupon he organized an army of more than two hundred men,[3] and marched to Missouri in obedience to one of his revelations,[4] with the intention of bringing relief to his stranded followers and restoring them upon their possessions in Jackson County. This was the first militaristic venture of the Mormon Church.

It is estimated that about twelve hundred Mormons had been driven out of Jackson County.[5] An effort has been made to modify the real purpose of this army. As a matter of fact, it went to Missouri prepared to fight,[6] but upon arrival there it was confronted with over-

[2] "Doctrine and Covenants," (R), 63:8. Quotations in this book are from the Utah ed., (U), of 1880, and Lamoni ed., (R), 1901.

[3] "Church History," (R), 1:462–464.

[4] "Doctrine and Covenants," (R), 98:7.

[5] "Church History," (R), 1:334.

[6] *Ibid.*, 1:454.

whelming numbers of Missourians who were prepared to resist any attempt to enter Jackson County.

Suddenly great storms and floods came and the army was stricken with an epidemic of cholera from which several died. In this miserable plight Smith decided to disband the army forthwith. Hence the expedition ended in failure.

Smith attempted to pacify his deluded followers by giving a revelation,[1] in which they were told to wait until "my army" becomes "very great," then, "I will hold the armies guiltless in taking possession of their own lands . . . throwing down the towers of mine enemies, that may be upon them . . . and avenging me of mine enemies."

This militaristic expedition took place in the year 1834. Returning to Kirtland, the next thing of importance was the publication of "The Book of Doctrine and Covenants" in the year 1835.

During this year a traveller came to Kirtland, exhibiting some Egyptian mummies and rolls of papyrus. Smith bought these and later pretended to translate from the rolls what he called the "Book of Abraham."

During the time intervening, Smith had his eye upon Missouri. Some of his followers had

[1] "Doctrine and Covenants," (R), 102; 8, 9.

wandered northward from Clay County, to a place known as Far West, in Caldwell County.

To this place Smith journeyed, accompanied by several of his official party in 1837. Shortly after his arrival there he announced that Adam had made his home in that vicinity. What a fitting place for the final gathering of the Saints! A site for the building of a Temple was chosen. The publication of another Mormon paper began. It was called *The Elders' Journal.*

The Mormons began to gather here in great numbers. Trouble soon arose between them and their gentile neighbors, culminating in an order of the governor to "exterminate" them or drive them "from the State." The date of this order was October 27, 1838. The drastic measure was taken because the Mormons were guilty of "having made open war upon the people of the State."[8]

Early in the year 1839 the whole of the Mormon community removed to Illinois. Here they established themselves at Nauvoo, in Hancock County, on the Mississippi River.

Previous to this, Mormon missionaries had gone to England. They met with great success. Shiploads of converts were being sent to America and they came to Nauvoo.

Soon the erection of a great Temple began and

[8] "Church History," 2: 217.

the Mormons continued to gather here in large numbers. In November, 1839, was begun another Church paper known as *The Times and Seasons.* In May, 1840, the first number of *The Millennial Star,* another Mormon paper, appeared. It was published in Manchester, England.

Copies of all these first publications of Mormonism are yet in existence and they disclose very authentically the nature and the incidents of the formative period of the movement.

The Mormons were not destined to live long, nor peaceably, at Nauvoo. One shocking thing after another occurred. The Gentile population finally arose to rid itself of these intruders. Joseph Smith and his brother, Hyrum, were shot to death while awaiting trial, in jail at Carthage, Illinois, June 27, 1844.

The Mormons were summarily ordered to leave the State. Early in the year 1846 the principal body of them left for the West under the leadership of Brigham Young. They established themselves in Utah, which has since been the center of their location.

In 1852, a movement started amongst those Mormons who had not gone westward, culminating in the organization of "The Reorganized Church of Jesus Christ of Latter Day Saints," at Amboy, Illinois, April 6, 1860.

The headquarters of this division was first es-

tablished at Plano, Illinois. Here was begun the publication of *The Saints' Herald.* Later the headquarters was transferred to Lamoni, Iowa, where it still abides. During recent years there has been a large influx of Mormon people into the State of Missouri. The most of them are to be found in Independence and vicinity.

The Mormons have written volumes of history. There is need, however, to go back to the sources in order to obtain a full and correct account of many vital things.

It will be of interest in this connection to note a few examples, wherein some remarkable facts have been obscured, especially in the history written and published by authority of the Reorganized Church.

All Mormons generally believe that their Prophet, Joseph Smith, was strenuously opposed to slavery. However, on the pages of the old Mormon paper, *The Messenger and Advocate,* of April, 1836, may be found an article contributed by him expressly advocating it.

He believed in it as representing the will of Jehovah concerning the black man.

We quote from this article:

"If slavery is an evil, who could we expect should first learn it? Would the people of the Free States, or would the Slave States? All must readily admit, that the latter would first learn this fact.

. . . It is my privilege then to name certain

passages from the Bible, and examine the teachings of the Ancients upon the matter, as the fact is inconvertible, that the first mention we have of slavery, is found in the Holy Bible, pronounced by a man who was perfect in his generation, and walked with God.

And so far from that prediction being averse from the mind of God, it remains as a lasting monument to the decree of Jehovah, to the shame and confusion of all who have cried out against the South, in consequence of their holding the sons of Ham in servitude! 'And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren.' 'Blessed be the Lord God of Shem; and Canaan shall be his servant.'

. . . The curse is not yet taken off from the sons of Canaan . . . those who are determined to pursue a course, which shows an opposition, and a feverish restlessness against the designs of the Lord, will learn when perhaps too late, for their own good, that God can do His own work, without the aid of those who are not directed by His Counsel.

. . . The Scripture stands for itself; and I believe that these men were better qualified to teach the will of God, than all the Abolitionists in the world."[9]

In the Church history only the two closing paragraphs are quoted from this article,[10] from which the fact is covered over that Smith believed and advocated slavery as a divine principle.

[9] Quoted in *Millennial Star*, Vol. 15, pp. 739–741.
[10] "Church History," (R), 2:58.

His attitude is further set forth in the following:

"*Question 13th.* Are the Mormons abolitionists? Answer: No, unless delivering the people from priestcraft and the priests from the power of Satan, should be considered such—but we do not believe in setting the negroes free." [11]

These facts will be something of a revelation to most of the Mormons of to-day.

Here is another statement which is omitted:

"He (Joseph Smith) then gave a relation of some of the circumstances attending us while journeying to Zion (Missouri)—our trials, sufferings, etc.; and said God had not designed all this for nothing, but had it in remembrance yet; and those who went to Zion with a determination to lay down their lives if necessary, it was the will of God that they should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene." [12]

The Mormons have always been careless in their use of prophecy. According to their program the world should have come to its end; the Mormons all gathered to Zion; the wicked destroyed long ago. The publication of such a

[11] *The Elders' Journal,* July, 1838.
[12] "Church History," (R), 1: omitted on p. 540. See source *Millennial Star,* Vol. 15, p. 205.

statement as the above would not likely strengthen the faith of the Mormon people, hence it is also omitted.

When the first volume of the history published by the Reorganized Church appeared, it became clearly evident that there had been an effort made to smooth over some of the unfortunate items of Mormon history.

This is notably true with regard to the purposes of the army which Smith led to Missouri. The historian would like to make it appear that they were acting purely on the defensive.

One of the old warriors that marched with that army knew better. When the history of this affair was written he took issue with the historian. He writes as follows:

"In the first volume I think the history and comments, concerning the Army of the Lord called to go up to redeem Zion to be misleading. My understanding is, the Saints would not send up their money to purchase. The Lord wanted to see if we would fight, and in this he was not mistaken, as the record shows one hundred of the strength of the Lord's was the limit, and enough to redeem Zion; but we got two

NOTE.—The representatives of the Reorganized Church would like to repudiate some items of history which have been published by the Utah Church, in the consecutive history of Joseph Smith as published in the *Millennial Star*. In the volumes of history published by the Reorganized Church, very liberal use has been made of the source found in the *Millennial Star*, hence we feel freely justified in quoting from it here.

hundred and over. We knew the Lord would have to help us and when the Lord saw we were more willing to fight than purchase, he told us we would have to wait a little season for our redemption and I think it was a trial of faith. Abraham was once tried when he was called upon to offer his son, although he was forbidden to shed blood as well as we were; therefore his trial and ours are similar."—JOHN HAWLEY.[13]

The following, which is directly in line of the narrative, is omitted:

"Lyman E. Johnson . . . no power of the enemy shall prevent him from going forth and doing the work of the Lord; and he shall live until the gathering is accomplished . . . he shall see the saviour come and stand upon the earth with power and great glory.

Brigham Young . . . the holy priesthood is conferred on him, that he may do wonders in the name of Jesus: that he may cast out devils, heal the sick, raise the dead, open the eyes of the blind . . . heathen nations shall call him God himself, if he do not rebuke them.

Orson Hyde . . . he shall stand on earth and bring souls till Christ comes . . . he shall have power to smite the earth with pestilence; to divide the waters, and lead through the saints.

David W. Patten . . . may he have power to smite his enemies before him with utter destruction. May he continue till the Lord comes.

[13] *Saints' Herald*, Vol. 48, No. 2.

William Smith . . . he shall be preserved and remain on earth until Christ shall come to take vengeance on the wicked." [14]

The above statements were prophetic "Blessings" pronounced upon the heads of these men in the very early days of Mormonism. They have long since gone the way of all the earth. The prophecies failed. Their publication would be detrimental to Mormonism, hence they are left out.[15]

The conduct of the Mormons at Kirtland, Ohio, and their religious practices in connection with the Temple brought forth much unfavorable criticism from their Gentile neighbors.

The following is an account of a meeting conducted by Joseph Smith:

"I ascended the pulpit and remarked to the congregation that we had passed through many trials and afflictions since the organization of the Church and that this was a year of jubilee to us and a time of rejoicing; that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution.

The stewards passed around and took up a liberal contribution and messengers were despatched for bread and wine. Tubs, water and towels were pre-

[14] "Church History," (R), 1: 541–542, where omitted.
[15] *Millennial Star,* Vol. 15, pp. 206–207, source.

pared and I called the house to order, and the presidency proceeded to wash the feet of the twelve (Apostles) pronouncing many prophecies and blessings upon them in the name of the Lord Jesus. And then the twelve proceeded to wash the feet of presidents of the several quorums. The brethren began to prophesy upon each others' heads and cursings upon the enemies of Christ, who inhabit Jackson County, Missouri; and continued prophesying and blessing and sealing them with hosanna and Amen until nearly seven o'clock P. M."[16]

The Church historian smoothes this over by inserting the following:

"On the 30th official members of the Church to the number of about three hundred met and attended to the ordinance of feet washing, continuing all night in session."[17]

This shows very clearly the attitude of the Mormons toward the Missourians. They regarded them as enemies of Christ. This early practice of cursing enemies has led to some exceedingly unfortunate things in Mormon history.

Our contention is that the Mormons themselves are not really acquainted with the essential facts of their history. One reason is that only a few have access to the original documents; another reason is, the historians have

[16] *Millennial Star*, Vol. 15, p. 727.
[17] "Church History," (R), 2:46.

purposely kept many of the important things from the knowledge of the people.

The Prophet further relates:

"About three o'clock P. M., I dismissed the school and the presidency retired to the attic story of the printing office, where we attended to the *ordinance* of washing our bodies in pure water. We also perfumed our bodies and our heads in the name of the Lord." [18]

The people of the Reorganized Church love the hymn, "The Spirit of God like a fire is burning," [19] but there is one significant verse omitted from the original as found in an old Mormon paper.

That verse reads:

"We'll wash and be washed, and with oil be anointed,
Withal not omitting the washing of feet;
For he that receiveth his penny appointed,
Must surely be clean at the harvest of wheat." [20]

Very early in the history of this cult the practice of ceremonies such as "washings" and "anointings" entered. These were doubtless intended to suggest mystic values. Later these practices were specifically enjoined in a revela-

[18] *Millennial Star,* Vol. 15, p. 597. Same—omitted "Church History," (R), 2: 16.
[19] "Saints' Hymnal," (R), Hymn 355.
[20] *Messenger and Advocate,* Vol. 2, No. 4, p. 256.

tion.[21] The mysterious practices of the Endowment Houses conducted secretly by the Utah Church seem to have had their humble beginnings in these early days. The Utah Church has consistently continued these practices. The Reorganized Church has, as yet, nothing corresponding with them.

There is much in the early history of Mormonism that does not leave a favorable impression with those acquainted with it.

In Ohio, at Kirtland, in less than two years after the building and dedication of the Temple, still standing there, the Prophet Smith and his colleague, Rigdon, left the town under cover of the night, owing to "apostate mobocracy,"[22] that is, his own followers ran them out. About one year later the Mormons were officially advised not to return there.[23] In 1846, a notice appeared in a secular paper advertising the Temple for sale.[24]

In Missouri, between the years 1833 and 1839, the Mormons had a most turbulent and unsatisfactory experience. Mr. John Corrill, who had been a Mormon Bishop and was afterward a member of the State Legislature, had the courage to separate himself from Mormonism, describes the doings of the Church in Missouri as follows:

[21] "Doctrine and Covenants," (R), 107: 12.
[22] "Church History," (R), 2: 136.
[23] *Ibid.*, 2: 374.
[24] *The Hancock Eagle*, June 26, 1846.

"I have left you not because I disbelieve the Bible, for I believe in God, the Saviour, and in religion, the same as ever; but when I retrace our track and view the doings of the Church for six years past, I can see nothing that convinces me that God has been our leader; calculation after calculation has failed and plan after plan has been overthrown and our prophet seemed not to know the event till too late. If he said, go up and prosper, still we did not prosper; but have labored and toiled and waded through trials, difficulties and temptations of various kinds in hope of deliverance. But no deliverance came. The promises failed and time after time we have been disappointed; and still were commanded in the most rigid manner to follow him, which the Church did, until they were led into the commission of crime; have been apprehended and broken down by their opponents, many have been obliged to abandon their country, their families and all they possessed and great affliction has been brought upon the whole Church.

What shall we say to these things? Did not your prophet proclaim in your ears that the day was your own and that you should overcome; when in less than a week you were all made prisoners of war and you would have been exterminated, had it not been for the exertions and influence of a few dissenters and the humane and manly spirit of a certain officer. But where now may you look for deliverance? You may say, in God; but I say, in the exercise of common sense and that sound reason with which God has endowed you; and my advice is to

follow that, in preference to those pretended visions and revelations which have served no better purpose than to increase your trouble, and which would bind you, soul and body, under the most intolerable yoke.''[35]

The history of the Church in Illinois, from the time of its coming in 1839, to the date of leaving in 1846, has prejudiced the whole world against Mormonism. During this period new and strange doctrines were introduced, including the doctrine of polygamy. Morally and politically the situation became more and more intolerable. Smith had announced himself as a candidate for the Presidency of the United States; his colleague, Rigdon, was running with him for Vice-President. Smith was the "Lieutenant General of the Nauvoo Legion," the Mormon Army at Nauvoo. The Illinoians had received the Mormons with open hospitality but they began to see that they could not possibly live in fellowship with them.

One of the leading newspapers of that section had this to say:

''If it comes to this, that Joe Smith, is to control the number of votes in our county, are we not in effect the subjects of a despot? Might we not as well be serfs to the autocrat of Russia?

What need have we of the elective franchise when

[35] "A Brief History of the Church," by Jno. Corrill, p. 48.

a Church can rise up in our midst, controlled by the magic of one to dispense political favors. Citizens look to this thing! Ask yourselves what means this array of military force which is paraded under direction of this Church.

Is an army necessary to the propagation of religion? . . . Why these weekly parades? Why all this strictness of discipline? We pause for reply."[26]

While the Mormons think of the Prophet praying to God; receiving the ministration of Angels, etc., they should also think of him in these political and militaristic relations.

The Prophet relates:

"About two P. M. the Legion was drawn up in the street close to the Mansion. I stood in full uniform on the top of the frame of a building."[27]

There he made a speech to the soldiers:

"Drawing his sword and presenting it to heaven he said: I call God and Angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights and be protected from mob violence or my blood shall be spilled upon the ground like water."[28]

Governor Ford was Governor of Illinois during the period of the Mormon disturbances

[26] Editorial *Warsaw Signal,* (Ill.), June 9, 1841.
[27] *Millennial Star,* Vol. 24, p. 203. [28] *Ibid.,* Vol. 24, p. 204.

there. On December 17, 1844, he made a long report to the State Legislature, presenting in detail the events and legal aspects of the whole matter. He concludes with the following:

"It was asserted that Joseph Smith, the founder and head of the Mormon Church, had caused himself to be crowned and anointed King of the Mormons; that he had imbodied a band of his followers, called Danites, who were sworn to obey him as God, and to do his commands, murder and treason not excepted; that he had instituted an order in the Church, whereby those who composed it were pretended to be sealed up to eternal life, against all crimes, save the shedding of innocent blood or consenting thereto.

That this order was instructed that no blood was innocent blood, except that of the members of the Church, and that these two orders were made the ministers of vengeance, and the instruments of an intolerable tyranny which he established over his people, and which he was about to extend over the neighboring country.

The people affected to believe, that with this power in the hands of an unscrupulous leader, there was no safety for the property or lives of any who should oppose him.

It was also believed that Joseph Smith had announced a revelation from heaven, sanctioning polygamy, by some kind of spiritual wife system which I never could understand; but at any rate, whereby a man was allowed one wife in pursuance of the laws

of the country, and an indefinite number of others, to be enjoyed in some mystical and spiritual mode and that he himself had, with many of his followers, practiced upon the precepts of this revelation, by seducing a large number of women. . . . Under the whole, if one-half of these reports had been true, the Mormon community must have been the most intolerable collection of rogues ever assembled."[29]

Nearly everything that had been mentioned by the Governor has subsequently been confirmed in the well-known practices of the Mormon Church.

Utah Mormonism continued the practice of polygamy; the Mountain Meadow massacre is an eloquent testimony of the survival of the Danites; the secret mystic rites and ceremonies are common practices in Utah Mormonism; the dominating priesthood is still in evidence; its interference in political matters is openly charged; its unchristian life had free range for development outside the restrictions of general society.

Under Joseph Smith, the Church was restless, moving here and there at the dictation of his revelations. Under Brigham Young, the Church became settled and established; practical genius took the place of visions and revelations. With the passing of Smith revelation almost ceased.

The Reorganized Church developed within the

[29] Ford's "History of Illinois," p. 325 ff.

circles of society and shared with it the common ideals. The positions assumed by this Church with reference to Mormonism are, in many vital instances, wholly at variance with the facts. This we shall see.

The history of Mormonism, generally considered, is bad; and any religion that has a bad history will always be handicapped in impressing itself upon the minds of thoughtful and discerning persons.

II

JOSEPH SMITH, JR.

MORMONISM stands united in the belief that Joseph Smith, the founder of the cult, was a Prophet of God. This, indeed, is the chief corner-stone of this system of religion. Every institution is, in great measure, the lengthened shadow of the man, or men, who have founded it. The character of Mormonism as a religion cannot be fully understood apart from a knowledge of the character of its founder.

That Joseph Smith was born and reared in an atmosphere of superstition is evident from the facts of his family history. His mother wrote a book in which she describes some experiences. She had dreams and her husband had visions, long before their son Joseph began to tell of his. About the month of March, 1811, she relates:

"About this time, my husband's mind became much excited upon the subject of religion; yet he would not subscribe to any particular system of

faith, but contended for the ancient order, as established by Our Lord and Saviour Jesus Christ and his Apostles."[1]

As a result of this he had the following vision:

"I seemed to be travelling in an open barren field, and as I was travelling, I turned my eyes toward the east, west, north, and south, but could see nothing save dead fallen timber. Not a vestige of life, either animal or vegetable could be seen; besides to render the scene still more dreary, the most death-like silence prevailed; no sound of anything could be heard in all the field. I was alone in this gloomy desert, with the exception of an attendant spirit, who kept constantly by my side. Of him I enquired the meaning of what I saw, and why I was thus travelling in such a dismal place.

He answered thus: 'This field is the world which now lieth inanimate and dumb in regard to the true religion or plan of salvation; but, travel on and by the wayside, you will find on a certain log, a box, the contents which, if you will eat thereof will make you wise and give you wisdom and understanding.'

I carefully observed what was told me by my guide, and proceeding a short distance came to the box. I immediately took it up and placed it under my left arm; then with eagerness I raised the lid and began to taste of its contents, upon which, all manner of beasts, horned cattle and roaring animals,

[1] "J. Smith the Prophet and His Progenitors," (R), chap. 14.

rose up on every side in the most threatening manner possible; tearing the earth, tossing their horns and bellowing most terrifically all around me, and finally came so close upon me, that I was compelled to drop the box and fly for my life. Yet in the midst of all this, I was perfectly happy, though I awoke trembling."—*Ibid.*, pp. 59–60.

The interpretation put upon this "vision" reveals the dominant idea struggling for expression. Mrs. Smith adds:

"From this forward, my husband seemed more confirmed than ever in the opinion: that there was no order or class of religionists, that knew any more concerning the Kingdom of God, than those of the world, or such as made no profession of religion whatever."[2]

Thus it may be seen that the parents of Smith were imbued with the principal conceptions which their son Joseph claimed God revealed to him in 1820. These conceptions were: that the true order of religion was not upon earth; that all the Churches were wrong; that all professors of religion were corrupt. With these thoughts in his mind, young Smith went into the woods to pray. He tells how, when he began to pray that he was seized with some power which entirely overcame him; that he was rendered

[2] "J. Smith the Prophet and His Progenitors," (R), chap. 14.

speechless; darkness gathered around him and he thought he was doomed to destruction. Just at that time a light appeared and two personages addressed him, calling him by name. One of them said, "This is my beloved Son, hear Him." He said that the object of his prayer was to know "which of all the sects is right." One of these personages told him:

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that 'they draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof!' He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time.

When I came to myself again, I found myself lying on my back, looking up into heaven."[3]

This story, as here related, was not told by Smith until several years after Mormonism was well under way. In order to make room for a new religion all old forms must be condemned. Mormonism has often been referred to as being Mohammedan in character.[4] It is exactly like it

[3] "Church History," (R), 1:9.

[4] "Brigham Young and the Mormon Empire," p. 9, also "Mormonism the Islam of America." (Title of Book.)

in its sweeping denunciation of all other forms of faith. Here is what Joseph Smith says:

"Is it any wonder then, that we say of the priests of modern days, that they are of Satan's own making, and are of their father the Devil? Nay, verily Nay; for no being but a scandalous sycophant, and base hypocrite, would say otherways . . . We shall see all the priests who adhere to the sectarian religions of the day, with all their followers without one exception, receive their portion with the Devil and his angels."[5]

Where in Mohammedan lore can be found anything more condemnatory than these words? Again, he says:

"Respecting the Melchisedec Priesthood, the sectarian world never professed to have it, consequently they never could save any one and would all be damned together. The sectarian world are going to hell by hundreds, by thousands and by millions."[6]

Another incident from the narratives which the Prophet's mother records illustrates her superstition. After Smith had told his neighbors about the Golden Plates he had received, from which he claimed to have translated the "Book of Mormon," many were very anxious to see them. Mr. Martin Harris, a New York farmer,

[5] *Elders' Journal*, pp. 59–60, August, 1838.
[6] *Millennial Star*, Vol. 22, p. 54.

whom Smith had succeeded in interesting in the scheme, had sold his farm to obtain money to use in printing the book. His wife was very much opposed to the transaction and determined to see the Gold Plates if possible. She went to the Smith home for the purpose of finding them. Mrs. Smith says of this incident:

"After a tedious search, she at length came to a spot where she judged from the appearance of things they must be buried; but upon stooping down to scrape away the snow and leaves, in order to ascertain the fact, she encountered a horrible black snake, which gave her a terrible fright, and she ran with all possible speed to the house."[7]

It would be very unusual to find a snake in the season of the year when snow is upon the ground. Mother Smith could believe this, however, and also that God was using that snake to protect the precious Golden Plates.

The history of religion has been strangely encumbered with many outbreaks of fanaticism. Since the dawn of Christianity sects have multiplied almost without number. Mormonism, claiming itself to be the one and only true religion, broke up into no less than fifteen sects or parties within the first twenty years after it took organized form.[8]

[7] "J. Smith and His Progenitors," (R), chap. 24.
[8] "Evidence Temple Lot Case," pp. 84–85.

Men have repeatedly followed strong delusions. The history of witchcraft and belief in devils forms a very sad chapter in the record of the world's events. We will be able to interpret the character of Joseph Smith, and understand his religion all the better if we make an examination of related phenomena. Montanism, for example, which became a powerful movement in the second century of Christianity, resulted directly from the claims of Montanus.[9]

He fell into passive ecstasy, claimed to be inspired, prophesied the near coming of the Lord, advocated stern morality, tried to gather his followers into a holy colony and demanded unequivocal recognition of himself as a Prophet.

Montanism sought to restore to the Church the charismatic life and arouse the consciousness of inspiration in individual Christians. It placed itself in opposition to the trend of the Church in many particulars. As the movement grew it became less inspirational and more formal and pharisaic in character.

In our own times we have further illustrations of fanaticism in "The Holy Ghost and Us" movement led by Mr. F. W. Sanford in Maine, and "Dowieism," led by the late John A. Dowie, of Chicago.

Compare these statements respecting Montanism with the claims of Mormonism and note

[9] Neander, "Church History," 1: 508–527.

their striking similarity. Smith began with a spiritual experience. He made bold claims to inspiration. He played most effectually upon the belief of the people in the visible coming of the Lord. He advocated a rigid morality, even forbidding one to use tea or coffee.[10] He tried repeatedly to gather his followers into a holy colony; and to deny his claim as a Prophet was the chiefest sin in the catalogue of apostasy. Smith aroused his followers to seek after spiritual gifts and depend upon inspiration in the solution of the commonest things of life. Mormonism stood aloof from the Church and passed its condemnation upon it. As it grew, its revelations diminished and its greatest success came when it depended less upon "the inner light" and more upon hard work and common sense.

We have other very noted examples in later history. In the sixteenth century we have the rise of the Zwickau Prophets. They made great claims for their inspiration and aroused great anxiety on the part of Luther and Melanchthon. They threatened to become a serious hindrance to the Reformation. Many strong men were deeply impressed with their bold claims.[11] These Prophets denounced the Church; taught the invalidity of infant baptism; they said the Church

[10] "Doctrine and Covenants," (U), 89:9. So interpreted.
[11] "The Reformation in Germany," by Vedder, pp. 185, 190.

was under the control of corrupt men; they boasted the gift of foreknowledge and of judging secret things; they had revelations, dreams and visions. No one was to give himself to study of art or literature—the people were to depend on revelation from God.

All these affirmations were directly reproduced in the history of Mormonism.

A little later we have the rise of Melchior Hofmann, who was much moved with the idea of the near approach of the last Day.[12] He announced that Strasburg was to be the New Jerusalem of the coming age and that the year 1635 was to be the time of its consummation. He was succeeded by Jan Matthys, who transferred the seat of the New Jerusalem to Münster. Here, community of goods was established among the many followers who gathered about him. The receiving of revelations was a common occurrence. Being obedient to a heavenly vision, Matthys made a sortie against besiegers of the city and met his death.

He was succeeded by John Bockhold, of Leyden, who claimed that he was appointed of God to the leadership of the flock. He proclaimed that the Kingdom of David was to be reëstablished at Münster, the new Mount Zion, and that he was King David. He soon began to ad-

[12] "The Reformation in Germany," by Vedder, p. 346.

vocate the practice of polygamy.[13] Dissensions broke out among his followers. A military force overpowered the city and the movement came to a sad and speedy end.

The slightest acquaintance with Mormonism will reveal to one how the above events of history have been repeated in its development. Mormonism has no claim to a unique distinction as a religious movement. It is an example of history repeating itself.

Joseph Smith had the boldness to make extraordinary claims for himself. By his revelation the Church was commanded: "Thou shalt give heed unto all his words and commandments, . . . for his word ye shall receive, as if from mine own mouth."[14]

He was to be, "A ruler in my Kingdom."[15] God had said to Abraham, "So I say unto my servant Joseph, in thee and in thy seed, shall the kindred of the earth be blessed."[16] He claimed to be,

"A Prophet."[17]

"A Seer."[18]

"A Revelator."[19]

"A Translator."[20]

"Apostle of Jesus Christ."[21]

[13] "The Reformation in Germany," by Vedder, p. 348.
[14] "Doctrine and Covenants," (R), 19:2.
[15] *Ibid.*, 98:8. [16] *Ibid.*, 107:18. [17] *Ibid.*, 19:1.
[18] *Ibid.*, 19:1. [19] *Ibid.*, 107:29. [20] *Ibid.*, 19:1.
[21] *Ibid.*, 17:1.

"High Priest."[22]

"Baurak Ale."[23] A fictitious name which he applied to himself. In addition to the above he was "President of the Church";[24] he was ordained a King;[25] was trustee in trust for the Church;[26] Treasurer of the Kirtland Safety Society Bank;[27] Grand Chaplain Masonic Lodge at Nauvoo;[28] Lieutenant General of the Nauvoo Legion;[29] Judge of the Municipal Court of Nauvoo, Mayor and Registrar of Deeds;[30] and, to cap it all, at the time of his death was in the field as a candidate for the Presidency of the United States.[31]

We will here introduce some of his prophecies:

"I prophesied by virtue of the holy priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition, they shall be broken up as a government, and God shall damn, and there shall nothing be left of them —not even a grease spot."[32]

Here is another:

[22] "Doctrine and Covenants," (R), 104:11.
[23] *Ibid.*, 100:5.
[24] *Millennial Star*, Vol. 18, p. 535.
[25] *The Saints' Herald*, (R), Vol. 51, No. 4.
[26] *Nauvoo Neighbor*, December 27, 1843.
[27] *Journal of History*, Vol. 2, No. 4.
[28] *Millennial Star*, Vol. 19, p. 152.
[29] *Ibid.*, Vol. 19, p. 135.
[30] *Ibid.*, Vol. 19:135.
[31] *Nauvoo Neighbor*, June 26, 1844.
[32] *Millennial Star*, Vol. 22, p. 455.

"I prophesied that I would stand and shine like the Sun, in the firmament, when my enemies and the gain sayers of my testimony shall be put down and cut off, and their names blotted out from among men." [33]

A short time after uttering this he was shot to death in Carthage Jail, Carthage, Illinois. Upon another occasion he said:

"I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: 'Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice and trouble me no more on this matter." [34]

Here is a statement which illustrates the extent of his learning, his two vocabularies being the Scripture and the American vernacular:

"God made Aaron to be the mouth piece for the children of Israel, and he will make me be God to you in his stead, and the elders to be mouth for me; and if you don't like it, you must lump it." [35]

What a wonder that the people endured as long as they did such arrogance! Here is the way he sent one of his Elders out on a mission:

[33] *Times and Seasons*, Vol. 6, p. 992.
[34] *Millennial Star*, Vol. 20, p. 728.
[35] *Ibid.*, Vol. 23, p. 280.

"I also decided that Elder John Snider, should go out on a mission . . . if he will not he shall be cut off from the Church and be damned."[36]

There were times when revelations came to Smith very rarely. The environment had much to do with it, apparently. At other times they came under the pressure of the moment. At the time he was being elected Mayor of Nauvoo, he received and wrote one very suddenly:

"May 19, 1842: Verily thus saith the Lord unto my servant Joseph, by the voice of my spirit, Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others; and if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen,—which I threw across the room to Hiram Kimball one of the Councillors."[37]

Smith did not hesitate to hurl his invectives against any who happened to incur his enmity.

"Cursed are all those who shall lift up the heel against mine anointed, saith the Lord, and cry, they have sinned, when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them."[38]

Again:

"I will wage an eternal warfare with those that

[36] *Millennial Star*, Vol. 19, p. 39.
[37] *Ibid.*, Vol. 19, p. 438.
[38] *Ibid.*, Vol. 17, p. 54.

oppose me while I am laboring in behalf of the City. I will disgrace every man by publishing him on the house top, who will not be still and mind his own business."[39]

Again:

"No! God forbid. Hell may pour forth its rage like the burning lava of Mt. Vesuvius or of Etna, or of the most terrible of the burning mountains, and yet shall Mormonism stand. Water, fire, truth and God are all the same. Truth is Mormonism. God is the author of it."[40]

In the beginning Mormonism was a very simple affair, but as time went on the expectancy of the people was continuously raised by the introduction of something new. Smith said:

"God revealed to me that something new must be done for the salvation of his Church."[41]

By a careful examination of the history of this man one will find, that in great measure, the opposition and persecution which he brought upon himself was waged against him by those who had been his followers. He left Kirtland, Ohio, under cover of the night to escape the wrath of those who had walked with him. The fury of the people in Missouri was moved to unrestrained action when the facts of Smith's

[39] *Millennial Star,* Vol. 23, p. 23.
[40] *Ibid.,* Vol. 17, p. 56.
[41] *Ibid.,* Vol. 16, p. 11.

iniquities were made known by his own disciples. The troubles he encountered at Nauvoo, in the years preceding his death, were largely confined to the disaffection of his people and his death was precipitated by the declaration of his iniquities by those who stood high in official circles in Mormonism.

One very small sect of Mormonism, known as the "Hedrickites"—located at Independence, Missouri, accepts the claims of Joseph Smith and all that was embraced within the system of religion he founded until the year 1835.[42] From that time they regarded Smith as a "Fallen Prophet." His life and character being such as to rebuke confidence and trust in it.

His followers began to speak of him as a "Fallen Prophet." Note the following:

"Simon Carter said as to his faith in the work, it was the same as ever; he did not think that Joseph was a fallen Prophet . . . Solomon Hancock says he is a firm believer . . . that Brother Joseph is not a fallen Prophet, but will yet be exalted and become very high."[43]

His people were continuously under the strain of maintaining their faith, while their eyes saw and their ears heard so much from this man that

[42] "The Story of the Mormons," by Linn, p. 183. There have been several small factions of dissenting Mormons who have entertained this same conception.

[43] *Millennial Star*, Vol. 16, p. 602.

shocked and bewildered them. Just a short time preceding his assassination several of his leading followers banded together to form a new Church. The following is an extract from a letter written by the "Twelve Apostles" to England, May 3, 1844:

"William and Wilson Law, R. D. Foster, C. L. and F. Higbee, Father Cowles, etc., have organized a new Church . . . 'Tis the same old story over again—'The doctrine is right, but Joseph is a fallen Prophet.'"[44]

The publication of *The Nauvoo Expositor,* in which the iniquities of this man were set forth in striking form, on June 7, 1844, was an event of such great importance as to threaten the future existence of Mormonism. The nature of the charges against Smith may be seen by the following extract taken from an editorial which appeared in the *Warsaw Signal,* May 15, 1844:

"The new Church appears to be going ahead. On last Sunday, there were about three hundred assembled at Mr. Law's house in Nauvoo and listened with much seeming pleasure, to a sermon from Elder Blakely who denounced Smith as a fallen Prophet. He treated the spiritual wife doctrine without gloves and repudiated Smith's plan of uniting Church and State."[45]

[44] *Millennial Star,* Vol. 2, p. 422.
[45] The files of this paper are in New York Public Library.

One element in the character of Smith stands out very prominently, namely, his use of mystery. He based his fundamental claims upon the idea of a restoration of all things which had formed a part of the religious life of the people of Bible times.

Concerning a social event described in his history we read:

"We then partook of some refreshment and our hearts were made glad with the fruit of the vine. This is according to the pattern set by the Saviour himself, and we feel disposed to patronize all the institutions of heaven." [46]

His own revelations forbade the drinking of wine, but he drank it too, on occasions other than at wedding feasts.

"I took my Mother and Aunt Clarissa in a carriage and accompanied them to Painsville, where we procured a bottle of wine, broke bread, ate and drank and parted after the ancient order with the blessings of God." [47]

Under the profession of being true to the teaching of the Scripture and the restoration idea, he introduced one new thing after another. At Nauvoo, Illinois, he commanded the people to build a Temple, the purpose of which is thus described:

[46] *Millennial Star*, Vol. 15, p. 583.
[47] *Ibid.*, Vol. 15, p. 744.

"Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church things which have been kept hid from before the foundation of the world; things which pertain unto the dispensation of the fullness of times; and I will show unto my servant Joseph all things pertaining to this house and the priesthood thereof."[48]

In the same connection he further says:

"How shall your washings be acceptable unto me, except ye perform them in a house which you have built unto my name . . . that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, etc., etc."[49]

The Mormons were unable to carry out in full detail the secret rites and ceremonies that had thus been outlined for the Temple at Nauvoo. In Utah and vicinity they have erected several temples, also one in Canada and one in Hawaii, and their mystic rites and endowment ceremonies have become a distinguishing feature of their faith.

[48] "Doctrine and Covenants," (R), 107: 13.
[49] *Ibid.*, 107: 12.

Assuming the rôle of a poet, Smith wrote a very lengthy poem, a verse or two of which we here insert in this connection:

"From the Council in Kolob,[50] to time on the earth;
And for ages to come unto them will I show,
My pleasure and will what my Kingdoms will do—
Eternity's wonders they truly shall know.

"But the great things of God which he showed unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

"I, Joseph the Prophet in spirit beheld,
And the eyes of the inner man truly did see;
Eternity sketched in a vision from God,
Of what was, and now is, and yet is to be."[51]

It was under the disguise of mystery that polygamy was introduced. As soon as the world heard about it the Elders were warned to let the mysteries alone. Doubtless, polygamy was one of the secrets which Smith had declared, in the above poem, were unlawful to utter, nor did he dare declare it in public.

That he did declare it in secret to his followers is a well-established fact.

For a human being to assume all that is implied in these authentic quotations is a wonder

[50] Referred to in "The Book of Abraham."
[51] *Times and Seasons*, February 1, 1843.

in itself. But the greater wonder, that he should be able to influence so many people to believe in himself and the immoral, unchristian practices which he instituted, stands before us as a problem.

When his followers accepted him as a prophet and a revealer of God's will, for many of them the only logical thing to do was to accept without question his revelations as given.

Shakespeare says, in the words of Bassanio:

"In religion,
What damned error but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament."[52]

No Mormon ever concedes that proof of Smith's personal failings affects his character as a prophet. Jesus said: "Ye shall know them by their fruits,"[53] and it would seem strange, in view of such a test, that any rational person could accept Joseph Smith as the mouthpiece of the Almighty.

A study of the character of his early followers shows that they were in a high state of susceptibility. The ancient Athenians are not alone in their desire to tell and hear new things.[54] Joseph Smith was able to play upon the desire of the people for something new and definite. Against

[52] "Merchant of Venice," Act III, scene 2.
[53] Matt. 7:16.
[54] Acts 17:21.

the tendency of mankind to seek after some new-found way of life and duty, Jesus issues His warning, "Beware of false prophets." [55]

Phrenologists, spiritualists, mesmerists and psychologists have variously attempted to interpret his more or less abnormal performances. Was he deceived by his own pretensions? Are we dealing with an insane man? The world may ever wonder and never be able to fully satisfy all inquiry concerning him. The same is also true of Mohammed and other men who possessed great power over their fellow-men.

It was and is the recognition of the authority which he claimed for himself, on the part of his followers, that served to bind the people together under his tyrannical yoke.

What the Mormons and all others need to recognize is this: Jesus Christ is the one and only Mediator between God and man. That every soul may have direct access to God by Him. That no man or woman, no matter what they claim, should be permitted to come between the Disciple and his Lord and Master.

Any person presuming so to do should be repudiated forthwith. If this Scriptural direction had been observed the false prophets of all time would have found it most difficult to obtain a following.

[55] Matt. 7:15.

III

"THE BOOK OF MORMON"

LIKE Mohammedanism, Mormonism has also produced its sacred books. Chief of all these books which the Mormons regard as sacred and inspired, is the "Book of Mormon."

This book was first printed in March, 1830. An estimate of its importance is given by its author, Joseph Smith, in the following words:

"I told the brethren that the 'Book of Mormon' was the most correct of any book on earth, and the keystone of our religion; and a man would get nearer to God by abiding by its precepts than by any other book."[1]

Smith's story concerning the origin of this book may be briefly stated as follows. He relates that on the night of September 21, 1823, while praying in his room, he was visited by an angel who told him that there was a book deposited, written upon Golden Plates, giving an account of the former inhabitants of this con-

[1] *Millennial Star*, Vol. 18, p. 790.

tinent and the source from which they sprang. He said also that it contained the fullness of the everlasting gospel as preached by Jesus to the people on this continent. With the plates, he was told, were two stones in silver bows known as the Urim and Thummim, the use of which had constituted men as seers in ancient times, and these stones God had prepared for the translation of the book.[2]

Near Manchester, Ontario County, New York, there is a hill of considerable size, known as "Mormon Hill." Smith claimed that the angel told him that he would find the plates on the west side, not far from the top, under a large stone, deposited in a stone box. When he went there he found them; but again the angel suddenly appeared and forbade him to take them; he was to visit the place every year at the same time for four years, then the plates would be delivered unto him.

On September 27, 1827, he claimed the angelic messenger gave the plates and all that pertained to them into his hands. In the period intervening between the time of receiving the plates and the publication, Smith was engaged in translating them into the English language. He claimed the inscriptions on the plates were written in the "Reformed Egyptian." He knew nothing whatever about ancient languages but

[2] "The Story of the Mormons," by Linn, p. 31.

claimed that God gave him inspiration to know the contents of the plates by means of the stone referred to.

Why have so many people believed in this book? The Mormons boldly claim that it has come forth in fulfillment of Biblical prophecy. Among the references used in this connection by the Mormon Elder are the thirty-seventh chapter of Ezekiel and the eighteenth and twenty-ninth chapters of Isaiah.

The common people, being used to the idea of accepting statements uncritically, made on the basis of the proof text method, and knowing little or nothing of the historical conditions under which the Biblical prophecies were uttered, are thereby deceived in their belief that these and other prophecies refer to the "Book of Mormon."

Another reason is that the Aborigines of America have never been satisfactorily accounted for; hence the claim of the "Book of Mormon" to be a revelation of the secret of the origin and history of the people from whom the Indians came, is of great interest to many people.

Another thing of interest: It was the habit of Smith, as may be seen all through his history, to secure certificates in proof of any point he considered vital. Accompanying every edition of the book there may be found the certified testi-

mony of the "Three Witnesses" and the "Eight Witnesses."

How could three rational men address "all nations, kindreds, tongues and people," and say that God had told them that these plates had been "translated by the gift and power of God"; and that "an angel of God came down from heaven and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true"?[3] Less interest is shown in the testimony of the eight witnesses. In effect, their testimony is, "that the said Smith has got the plates of which we have spoken."

That these testimonies have had and do have great weight with many people is indisputable. Since appeal is made to the Bible, the Mormon may reason thus: If God answered by means of the Urim and Thummim,[4] in ancient times, why not to-day? If God could send an angel to His servant Paul, tempest tossed in the fury of a gale at sea,[5] why should it be thought a thing incredible that He should send one to His servant Joseph?

Before we proceed farther we wish to note

[3] "The Story of the Mormons," by Linn, pp. 78–79.
[4] 1 Sam. 28:6; Ezra 2:63; Neh. 7:65; Ex. 28:30.
[5] Acts 27:23.

some facts appearing in the early history of the Mormons, as touching the incidents and events in connection with the translation of the "Book of Mormon." Shortly after Smith's first announcement that he had been visited by an angel his mother has this to say of him:

"During our evening conversations, Joseph would occasionally give us some of the most amusing recitals that could be imagined.

He would describe the ancient inhabitants of this continent, their dress, mode of travelling, and the animals upon which they rode, their cities, their buildings, with every particular; their mode of warfare, and also their religious worship. This he would do with as much ease, seemingly, as if he had spent his whole life with them."[6]

Is it not strange that Smith should know all this long before he began the translation of the plates, which he claimed contained the revelation? How could he tell these stories mentioned by his mother? It is a well-known fact that persons of low mentality may have phenomenal memories and unusual power of vivid imagination. In his method of translation of the plates, as related by his wife, who wrote out his dictation in part, she says:

"I frequently wrote day after day, often sitting close to the table by him, he sitting with his face

[6] "Biographical Sketches," by Lucy Smith, (R), p. 92.

buried in his hat, with the stone in it and dictating hour after hour with nothing between us . . .

Joseph Smith could neither write nor dictate a coherent and well worded letter; let alone dictating a book like the 'Book of Mormon' . . . I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied it was the work of God and therefore did not feel it to be necessary to do so."[1]

A very unsuspecting, trustful wife indeed! Most people would have been curious to see those wonderful plates. How could he translate from the plates of gold with his sight obstructed, his face buried in a hat? If he did not need to see the plates while translating them, why were they given him for that purpose? Why use one stone when two were given for this work? Who is correct?—his mother, who says Joseph could give a whole recital with ease, or his wife, who says he could not dictate a coherent letter?

In the early history of Mormonism, it is of vital interest to note that there were rival stones and rival revelations coming from them. Hiram Page, one of the eight witnesses referred to, tried his hand at the business. Joseph Smith says of this:

"Brother Hiram Page had got in his possession a certain stone, by which he had obtained certain revelations, concerning the upbuilding of Zion, the order

[1] "Church History," (R), 3: 356–357.

of the Church, etc., etc., all of which were at variance with the order of God's house as laid down in the New Testament as well as in our late revelations.

Finding that many, especially the Whitmer family and Oliver Cowdery (two of the three witnesses referred to) were believing much in the thing set forth by this stone, we thought best to enquire of the Lord concerning so important a matter."[8]

David Whitmer, Oliver Cowdery and Martin Harris were the men who gave the certificate, saying that an angel showed them the Gold Plates. Here we find Whitmer and Cowdery giving credit to revelations coming from a different source. Joseph soon got a revelation which told him:

"Thou shalt take thy brother Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and Satan deceiveth him."[9]

And notwithstanding the Mormons claim a complete restoration of primitive Christianity, with the charismatic gifts and spontaneous revelations, Smith claimed the sole right to receive all such for the Church. By revelation he says:

"No one shall be appointed to receive revelations in this Church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou

[8] "Church History," (R), 1: 118.
[9] "Doctrine and Covenants," (R), p. 64.

shalt be obedient unto the things which I shall give unto him."[10]

The Prophet's mother, speaking of events about the same time, says:

"A certain young woman who was living at David Whitmer's, uttered a prophecy, which she said was given her by looking through a black stone that she had found . . . that David Whitmer or Martin Harris would fill Joseph's place."[11]

As a result of these revelations—the effect they had upon the Mormons about Kirtland, she says:

"They circulated a paper in order to ascertain how many would follow them and it was found that a great proportion of the Church were decidedly in favor of the new party."[12]

These statements show how susceptible were the Mormon people in their willingness to receive these pretended revelations. David Whitmer tells us of other use made of the stone than that of translation:

"Brother Hyrum (Smith) said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the 'Book of Mormon' for considerable money, and he persuaded Joseph to enquire of the Lord about it. Joseph concluded to do so.

[10] "Doctrine and Covenants," (R), p. 63.
[11] History by Lucy Smith, (R), p. 222. [12] *Ibid.*, p. 223.

He had not yet given up the stone. Joseph looked into the hat, in which he placed the stone and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the 'Book of Mormon.'

Hiram Page and Oliver Cowdery went to Toronto, on this mission, but they failed entirely to sell the copyright, returning without any money . . .

Joseph did not know how it was, so he enquired of the Lord about it, and Behold! the following revelation came through the stone, 'Some revelations are of God; some revelations are of man and some revelations are of the devil.' "[13]

Some time later the three witnesses were expelled from the Mormon Church. Soon afterward Cowdery wrote a "Defense," in which he says:

"Brother Page and I did not think that God would have deceived us through Urim and Thummim, exactly as came the 'Book of Mormon'; and I well remember how hard I strove to drive away the foreboding that seized me, that the First Elder (Joseph Smith) had made tools of us, where we thought in the simplicity of our hearts that we were divinely commissioned."[14]

From the standpoint of the Mormons, the "Book of Mormon" is presented with its claims

[13] Whitmer's Address, pp. 30–31.
[14] O. Cowdery's "Defense and Renunciation," p. 5 (pamphlet).

for acceptance, first, as a divinely translated book; second, as a book whose source was given by angelic ministration, as witnessed by three men: David Whitmer, Oliver Cowdery and Martin Harris.

Having given some attention to the claim of translation, we will now consider additional light with reference to the witnesses. Smith tells us that in the course of translation he came to a part which told him that three witnesses would be chosen to bear record of the same. Almost immediately thereafter he tells us the above-mentioned persons:

"Would have me inquire of the Lord, to know if they might not obtain of Him to be these three special witnesses; and finally they became so very solicitous, and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained for them the following revelation."

"It is by your faith that you shall obtain a view of them, even by that faith which was had by the Prophets of old; and after you have obtained faith, and have seen with your eyes, you shall testify of them by the power of God. And this you shall do that my servant Joseph Smith, Jr., may not be destroyed."[15]

Think of these men "teasing" Smith for the honor of seeing an angel! Note the motive un-

[15] "Church History," (R), 1:45.

derlying the whole thing; that Smith "may not be destroyed." In accordance with their expectations, Smith and the three "witnesses" went to the woods to try to obtain by fervent prayer the fulfillment of the promise.

Not succeeding at first, Martin Harris retired from the group and they prayed again.

"When presently we beheld a light above us in the air of exceeding brightness, and behold an angel stood before us.

In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so we could see them and discover the engravings thereon distinctly." [16]

Smith said the angel commanded them to testify that the translation he had given was correct. Then he went in pursuit of Martin Harris, whom he found a short distance away engaged in prayer, but as yet had received no answer.

"We accordingly joined in prayer and ultimately obtained our desires, for before we had yet finished the same vision was opened to our view; at least, it was again to me, and I once more beheld and heard the same things; while at the same moment Martin Harris cried out, apparently in ecstasy of joy, 'Tis enough, mine eyes have beheld.'" [17]

This was a strange experience indeed! It would not be worthy of notice only for the fact

[16] "Church History," (R), 1:45-46. [17] *Ibid.*

that it has such a place of prominence in the foundations of Mormonism. The Mormons accept this narrative as descriptive of a real transaction, while their Prophet refers to it as a "vision."

This vision of the Golden Plates in the hands of the angel occurred during the process of translation while they were yet in the hands of Smith. How it comes that the angel had them in his possession, at this time, does not appear. Smith claimed that he gave them back into the hands of the angel after he finished the translation. The claim that he had them to exhibit at this time arouses suspicion.

Since these men were so "solicitous" to see this sight and had "teased" for the privilege, we observe that their minds were prepared for any illusion. Seeing angels has been a very common thing in Mormon history. A little later, after the disruption of the Church at Nauvoo, there were several men who aspired to fill the slain prophet's place. Among these was his right-hand man, Sidney Rigdon. He succeeded in winning several to follow him and went to Pittsburg, Pennsylvania. At a conference held there in April, 1845, he and his followers had some remarkable experiences, a selection from which follows:

"The spirit whispered to me this morning to set

apart some brethren and consecrate them to God, in a room in my house which I did; and after washing and anointing and the partriarchal seal, as the Lord had directed me, we kneeled and in solemn prayer we asked the Lord to accept what we had done.

During the time of prayer there appeared over our heads in the room, a ray of light forming a hollow square, inside of which stood a company of heavenly messengers, each with a banner in his hand with their eyes looking downward upon us . . .

There also appeared heavenly messengers on horseback with crowns upon their heads and plumes floating in the air dressed in glorious attire. . . . Even my little son saw the vision and gazed with astonishment . . . after which we arose and lifted our hands to heaven in holy convocation to God, at which time it was shown, an angel in heaven registering the acceptance of our work, and the decree of the great God, that the kingdom is ours and we shall prevail."[18]

This testimony Mr. Rigdon published in his paper and, strange to note, some accepted it as true. Those very men engaged with him in this strange religious exercise doubtless believed they saw what he has described. Time is the sure test of all such illusions. His new Church gained but little strength, and finally came to naught.

Another instance of the same kind: Mr.

[18] *Messenger and Advocate,* 1845, p. 185.

James Strang, another rival claimant of the leadership of the Church after the death of the Prophet, says:

"An angel of God appeared unto him at half past five o'clock in the afternoon of June 27, 1844, and ordained him to lead the people." [19]

He was able to secure quite a following from among his brethren. He claimed to have found, by divine direction, some more plates, known as the plates of Laban. From these he made a translation; it was published and is known as "The Book of the Law." He found "witnesses" who viewed the plates and gave their written testimony as did the Prophet Joseph. He established his headquarters on Beavers Island, in the State of Wisconsin, and received numerous revelations like all good Mormons. His followers have become almost extinct. All these examples illustrate the credulity of the Mormon people. Without that Mormonism would have failed utterly.

From Mormon sources we have the following concerning the character of the "three witnesses," upon whom the Mormons place such reliance. Smith writes about them:

"Such characters as McLellin, John Whitmer, David Whitmer, Oliver Cowdery and Martin Harris

[19] "Church History," (R), 3:38.

are too mean to mention and we had like to have forgotten them.

Marsh and another whose hearts are full of corruption, whose cloak of hypocrisy was not sufficient to shield them.'' [20]

In a document signed by eighty-three leading men of the Church at Far West, Missouri, June, 1838, the following reference is made to Cowdery and Whitmer:

''After Cowdery had been taken by a state warrant for stealing, and the stolen property was found in the house of W. W. Phelps . . . Oliver Cowdery, David Whitmer . . . united with a gang of counterfeiters, thieves, liars and black legs of the deepest dye . . . During the full career of Oliver Cowdery and David Whitmer's bogus money business it got abroad, etc. They were warned to leave Far West, for 'Vengeance sleepeth not, neither does it slumber,' they were told and they left.'' [21]

These men were expelled from the Church, with such charges against them. These facts are not generally known by the Mormons. Whitmer placed himself at the head of a factional Church known as the " Whitmerites," which has since become extinct. It is claimed that Harris and Cowdery sought shelter with the Utah Church very late in their lives.

[20] *Millennial Star,* Vol. 16, pp. 626–628.

[21] " Correspondence Orders," etc., pp. 103–105. Published by Legislature of Missouri, 1841.

It is stoutly affirmed by all Mormons that the three witnesses never denied their written testimony although they were estranged from the Church.

We have set forth, very briefly, Smith's story of how the book came into his possession; some reasons why it has appealed to the people; some of the incidents and events in connection with its translation, showing superstition and rival revelations on the part of early Mormons; we have shown the credulity of the three witnesses who were willing to give credit to rival revelations, whose testimony, according to Smith, was a "vision" by faith, rather than the reality the Mormons believe it to have been, and also, some testimony from Mormon sources as to the character of these men.

What of the book itself? No serious consideration has ever been given it by men of science. It is considered a fabrication, reflecting many of the current religious and moral issues of the time and locality of its forthcoming. Alexander Campbell, noting the mixture of doctrines in the book, says:

"He (the author) decides all the great controversies discussed in New York State in the last ten years. Infant baptism, the trinity, regeneration, repentance, justification, the fall of man, transubstantiation, fasting, penance, church government, the call to the ministry, the general resurrection, eternal

punishment, who may baptize, and even the question of Free Masonry, republican government and the rights of man.'' [22]

There is throughout the book an imitation of the style of the Holy Scriptures. Whole chapters are incorporated word for word. In the later editions of the book due credit is given of the source.

Thus one may find,[23] Isaiah 48 and 49, also Malachi 3 and 4, Matthew 5, 6 and 7, and 1 Corinthians 13 may also be found quoted verbatim. Besides these one may find direct quotations from the New Testament, sentences and verses, estimated at 298, between pages 2 to 428.[24]

There are many anachronisms in the book. It is full of incidental proofs of the fraudulent profession that its translation is divine.

In incorporating, *e. g.*, 1 Corinthians 13:5, the phrase " is not easily provoked " is retained, as in the King James edition. But the word " easily " is not found in the Greek manuscripts and is dropped in the Revised Version.

In 1898, Mr. Lamoni Call, of Bountiful, Utah, aroused the indignation of his Mormon brethren by the publication of a book of 128 pages entitled, " 2,000 Changes in the Book of Mormon."

Comparison of any recent edition with the original edition of 1830 will show how the words

[22] " The Story of the Mormons," p. 98.
[23] *Ibid.*, p. 97.
[24] *Ibid.*, p. 96.

have been changed and grammatical errors corrected. As each word was given as from God through the Urim and Thummim, the changes arouse suspicion.

There have been many attempts to account for the origin of the book. One principal theory is that it was borrowed from the writings of Solomon Spaulding. Since that theory was put forth a manuscript written by Mr. Spaulding was accidentally discovered among the effects of Mr. Rice, in Honolulu, and is now in the library of Oberlin College. Mr. Rice, President Fairchild and others compared this manuscript with the "Book of Mormon," with the result that they could detect no resemblance between the two in general detail. Later President Fairchild said: "The discovery of this manuscript does not prove that there may not have been another, which became the basis of the 'Book of Mormon.'" [25]

Whatever was its origin, the proof of its worth must be in the practical purpose it has served. Its declared purpose is twofold. First, It is a message to the Indians of North America. Second, It is to convince Jew and Gentile that Jesus is the Christ.

1. Agreeably with the idea that the book would be of great interest to the Indians, some of the first Mormon Elders journeyed to the

[25] "Islam of America," p. 46.

West and introduced it to some of them. Needless to say that it has utterly failed to make any impression worthy of notice. There are very few Indians who hold membership in any branch of the Mormon Church. If that book was a gift of God to the Indians, He has no thanks from them for it.

2. How many Jews or Gentiles have been convinced by this book that Jesus is the Christ? The Mormon Elder usually resorts to passages of Scripture to prove the points of his contention. Very few Jews have ever identified themselves with Mormonism. The book has utterly failed so far as its mission to them is concerned. The converts that have been won to Mormonism have, in very large measure, come from the Evangelical Churches of Christendom, who believe that Jesus is the Christ. Hence the book has utterly failed in its own declared purpose.

One of the fruits of the teaching of this book, according to its declaration, is that it shall go forth among the people:

"Unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days."[28]

What are the facts? Instead of confounding

[28] "Book of Mormon," (R), authorized edition, p. 88.

false doctrine, putting down contentions and bringing peace, its teaching has itself become a matter of contention among the Mormons themselves, some of them holding that it authorizes the practice of polygamy when commanded, others denying it.

Any changes for the better that have come in the course of Christian history since the publication of the "Book of Mormon," certainly cannot truly be credited to the influence of that book. In this respect it has failed.

Such is the book whose inspiration is undoubted by the thousands of persons who constitute the Mormon Church. Orson Pratt, a noted Mormon, said: "The nature of the message of the 'Book of Mormon' is such that, if true, none can be saved who reject it, and, if false, none can be saved who receive it." [27]

Brigham Young said: "Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the 'Book of Mormon' is true, is of God, and every spirit that does not is of anti-Christ." [28]

Speaking of the facts of Christianity, Paul declared, "this thing was not done in a corner," [29] but no exponent of Mormonism can ever say as much for the "Book of Mormon."

It has utterly failed to make any serious im-

[27] "The Story of the Mormons," p. 98.
[28] *Ibid.*
[29] Acts 26:26.

pression upon any persons, unless it be the Mormons.

It has made no valuable contribution to knowledge or religion. It is a cunningly devised fable that requires ignorance, credulity, and superstition in order that one may believe in it.

IV

"THE BOOK OF COMMANDMENTS"

THIS is the second sacred book published by the Mormons. It is a very small book and very few copies are known to be in existence.[1] Doubtless, all Mormons of to-day would like to have forgotten that it ever existed. It contained sixty-five revelations which Joseph Smith claimed God gave to him.

It was published at Independence, Missouri, otherwise known to the Mormons as "Zion," in 1833, by W. W. Phelps and Company. On the title page occur the words, "Copyright Secured According to Law."

In 1835, leading men of the Mormon Church got together at Kirtland, Ohio, and relegated this "Book of Commandments" to the scrap heap, having changed the wording of the revelations and modified the principles and utterances contained therein. Hence a new book emerged known as "Doctrine and Covenants." It is rather embarrassing to the Mormons of to-day to face the facts regarding these changed reve-

[1] The Author has seen five copies of this old book.

lations. It is difficult to see how an unchangeable God can give changeable revelations.

The Reorganized Church has attempted to explain the matter by asserting that the book was never completed, owing to the destruction of the printing press by a mob of infuriated Missourians; also, that when compared with the originals the revelations were found to be incorrect.

The following is the explanation given:

"The 'Book of Commandments' was still in an unfinished condition when the press was destroyed, and with other papers the sheets were scattered in the streets. Some of these scattered sheets were gathered up by private parties and preserved, but the volumes on account of these circumstances are very scarce. These when compared with original manuscripts were found to be very faulty, and hence the book has never been republished nor indorsed by the Church."[2]

There is much evidence which may be produced from authentic sources which is not in agreement with this explanation, given by the historian of the Reorganized Church. Mr. Phelps, who printed these revelations, had been appointed by revelation as a "Printer unto the Church." He was assigned the task of printing this book and Oliver Cowdery was to assist him

[2] *Journal of History*, (R), Vol. 5, p. 148.

by copying, selecting, etc., "that all things may be right before me,"[3] as directed by revelation. Cowdery, accompanied by John Whitmer, took these revelations from Ohio to Missouri, where they were printed. There was some difficulty in getting them bound in book form. A considerable time before the press was destroyed, Smith wrote Phelps as follows:

"First, as respects getting the 'Book of Commandments' bound, we think that it is not necessary. They will be sold well without binding, and there is no book binder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation."[4]

The surviving copies of this book show that they were bound not in a manner in keeping with skilled workmanship—but they were bound in a book! This is the point. About the same time Smith wrote again:

"Consign the box of the Books of Commandments, to N. K. Whitney and Co., Kirtland, Geauga County, Ohio; Care of Kelley & Walworth, Cleveland, Cuyahoga County, Ohio."[5]

Mr. Phelps had printed many of these revelations in a periodical called *The Evening and the Morning Star.* Copies had been sent back

[3] "Doctrine and Covenants," (R), 57:5 also 69:1.
[4] *Times and Seasons,* Vol. 6, p. 800. [5] *Ibid.,* p. 802.

to the heads of the Church in Ohio. In a letter from Smith he says:

"The following errors we have found in the Commandments as printed: fortieth chapter, tenth verse, third line, instead of corruptible, put corrupted. Fourteenth verse of the same chapter, fifth line, instead of respecter to persons, put respector of persons.

Forty-fourth chapter, twelfth verse, last line, instead of hands put heads."[8]

These statements show that the book was in form as a book and the errors were only such as are common in copying and printing.

But when we examine this revelation referred to, as it reappeared in the "Doctrine and Covenants" in 1835, we find more than one hundred words are added and many words taken therefrom. Here is an example of the changes made:

BOOK OF COMMANDMENTS	DOCTRINE AND COVENANTS
"If thou lovest me thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my Church, and two of the elders, such as he shall appoint and set apart for that purpose.	"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall

[8] *Times and Seasons,* Vol. 6, pp. 800–801.

And it shall come to pass that the Bishop of my Church, after that he has received the properties of my Church, that it cannot be taken from the Church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family."[7]

be laid before the bishop of my Church and his counselors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass after they are laid before the bishop of my Church, and after that he has received these testimonies concerning the consecration of the properties of my Church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."[8]

From this may be seen how the revelations were tampered with; not only the words being changed but new ideas introduced as well. Note that there is a vast difference between consecration of "all" thy properties "unto me" and the consecration "of" thy properties unto "them," the poor. Note also, the reference to "High Priests," not mentioned in the original. This may be explained by the fact that the coming of High Priests was an aftermath. Smith was continually adding something new to his new-found religion and the High Priests was one of the latest things evolved. He must needs make a place for them even if that necessitated

[7] "Book of Commandments," p. 92.
[8] "Doctrine and Covenants," 42:8–9.

a change in his revelations. Here is another example:

"O remember these words and keep my commandments. Remember this is your gift. Now this is not all for you have another gift, which is the gift of working with the rod; behold it has told you things, behold there is no other power save God that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means that will I grant unto you, that you shall know." [9]

"O remember these words and keep my commandments! Remember this is your gift. Now this is not all thy gift, for you have another gift which is the gift of Aaron; behold it has told you many things; behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it." [10]

Here is a direct admission of a superstitious practice sanctioned by a revelation.

The world has ever believed that Mormonism is a revival of some of the lowest forms of ignorance and superstition and here is first-hand evidence for such a conviction.

To allow a revelation placing divine sanction upon the working of a common "Divining Rod," to remain in a text-book of Mormonism would be to invite unfavorable criticism. Hence a new idea is given in its stead, "THE GIFT OF

[9] "Book of Commandments," chap. 7, par. 3.
[10] "Doctrine and Covenants," (R), sec. 8, par. 3.

AARON," takes the place of "THE ROD OF NATURE." This is only an example of Mormon cunning, to leave the matter in mystery; for who can tell what this "GIFT OF AARON" really was or is?

There is direct evidence that this "Book of Commandments" was recognized as an authority, as a book of reference by the Mormon people up to the time of publication of the "Doctrine and Covenants." Note the following:

"It will be seen by reference to the 'Book of Commandments,' page 135, that the Lord has said to the Church," etc. . . .

Further along in the same connection:

"But if any man will take the pains to read the one hundred and fifty-third page of the 'Book of Commandments,' he will find it there said," etc.[11]

This was contained in an "Appeal," signed by twelve of the leaders of the Church in Missouri, in July, 1834. This shows that one year after the press was destroyed the book was in common use and "any man" was invited to read it. Any man may go to the New York City Public Library and read it now. What was the effect on the Mormons when the new book of revelations appeared in place of the old one? David Whitmer, one of the famous witnesses, tells us:

[11] "Church History," (R), 1:510.

"I want to tell the brethren that when the book of 'Doctrine and Covenants' was published, and presented to the Church assembly in Kirtland, Ohio, in August, 1835, as recorded in the old church papers, a very few of the brethren then knew about most of the important changes that had been put in the 'Book of Doctrine and Covenants.' In time it was generally found out and the result was that some of the members left the Church on account of it.

. . . Many of the brethren objected seriously to it, but they did not want to say much for the sake of peace, as it was brother Joseph and the leaders who did it." [12]

The changes were made by a committee consisting of Joseph Smith, Oliver Cowdery, Sidney Rigdon and F. G. Williams. Speaking of the work, Cowdery said:

"There are many typographical errors in both volumes wherein the revelations were first printed and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any." [13]

To take the liberty to make corrections of principles in a document, as well as common typographical errors, especially in a document purporting to be a revelation from the Almighty, would be unusual indeed. Mr. Whitmer tells us that he objected most strenuously

[12] Whitmer's Address, p. 61.
[13] *Journal of History,* Vol. 5, p. 152.

to the publication of the revelations in the first place, fearing as he did, the effect upon the minds of the people in Missouri. He said that Smith told him:

"Any man who objects to having these revelations published shall have his part taken out of the Tree of Life and out of the Holy City." [14]

One or two quotations from the revelations will show how the inhabitants of Missouri were regarded by the Mormons at that time.

"Ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies." [15]

That would be very strange talk to the Missourians! They began to realize as the Mormons came pouring in upon them in great numbers, that there were new complications in their social life on account of these people which they must face. Another revelation said:

"For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel." [16]

Of course that meant that in any case the

[14] Whitmer's Address, p. 55.
[15] "Doctrine and Covenants," (R), 52:9.
[16] "Book of Commandments," chap. 44, par. 32.

Mormons were to get the riches, and as all non-Mormons are Gentiles, the Missourians began to wonder about the safety of the inheritance their fathers had left them. Concerning the Mormons, they said:

"They declare openly that their God hath given them this County of land, and that sooner or later they must and will have the possession of our lands for an inheritance." [17]

The Missourians met the challenge in the old-time Western way. They told the Mormons to move on. They applied force as well as words, and as a part of the fray the Mormon printing press was destroyed. All Mormondom has an eye upon Jackson County, Missouri, even to this day. However, they have changed their revelations as well as their conduct, so that several hundreds live there unmolested at this time.

The Mormons charge that evil men have taken away the plain and precious parts of God's word,[18] putting in place thereof the doctrines of men, changing it to suit the tastes of the people, etc.

But is Mormonism consistent with its own charges? Can they honestly face the facts with regard to the changes they have made in the revelations, which they boldly claim have been given them from Almighty God?

[17] "Church History," (R), 1: 314.
[18] See preface of "Inspired Translation of the Bible," (R).

V

"THE BOOK OF DOCTRINE AND COVENANTS"[1]

THIS sacred book of Mormonism contains the revelations given through its chief Prophet, Joseph Smith. There are several editions of the book published by the two principal branches of Mormonism, the Utah Church and the Reorganized Church.

On the title page of the editions published by the Reorganized Church the following words appear, "Carefully selected from the revelations of God." This statement is interesting, in view of the fact that there were several revelations, of equal authority and significance, excluded from the collection. In the later editions may be found several revelations given through Joseph Smith, the eldest son of the Prophet.

The editions published by the Utah Church include nearly, if not all, the revelations given in the period before the division in the Church. From the examination of the "Book of Commandments" as noted in the previous chapter, it will appear that the "Doctrine and Covenants" has this book as its chief source. Nearly

[1] Quotations are made from Reorganized Church edition of 1901 and Utah Church edition of 1880.

all the revelations which appear in the "Doctrine and Covenants" have been reëdited and changed. This is particularly true of all revelations included in the first edition of 1835. This is a fact of vital importance to all Mormons as they believe in verbal inspiration.

The purpose of this chapter will be to review some statements concerning the manner of receiving revelations; to note some of the teachings of the book, and reproduce some of the excluded revelations.

How are revelations received? One explanation is given in the form of a revelation to Oliver Cowdery as follows:

"Behold you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred, save it be given you from me. Now, if you had known this, you could have translated; nevertheless it is not expedient that you should translate now."[2]

This statement seems to be a description of

[2] "Doctrine and Covenants," (R), sec. 9.

his own experience when religiously active. The circumstances under which this revelation was given were as follows: Cowdery was writing as Smith was pretending to translate from the ancient records. Cowdery was promised that he should be given this gift to translate but when he made the attempt he failed, hence the explanation.

It would appear that the revelations given by Smith had no higher authority than his thoughts and feelings; things that he had studied out in his mind and felt were according to his ideas. This is a very insecure and unsafe basis for statements which are accepted by the Mormons as the literal words of the Almighty.

In the above quotation we have light shed upon his method and manner of translation. According to this he translated, not by any practical knowledge of ancient letters, the translation being his thoughts plus their confirmation by his feelings. His wife describes his work of translation: She sat by his side writing, the Golden Plates were lying on a table covered over, while Smith sat with his face buried in a hat looking at a stone.[8]

Thus he was able to translate without even looking at the plates. Mrs. Smith says that she did not look at the plates as she did not feel that it was necessary to do so.

[8] "Church History," (R), 3: 356–357.

It is difficult to understand how one could have the boldness to claim for himself such power as did Smith. His claims and his productions made on such a basis would not receive the slightest consideration save for the fact that many people have been and are being deceived by them.

Joseph Smith, son of the Prophet and for several years president of the Reorganized Church, gave his opinion as follows:

"Revelations, as I understand it, are received in different ways, sometimes by impression, sometimes by the person becoming conscious of it, and sometimes by audible voice heard by the individual by whom the revelation is received, and sometimes by a direct messenger, and sometimes by what we understand to be the direct intervention of the spirit.

A man may be mistaken even though he be the President of the Church, as to the genuineness or authenticity of revelations claimed to have been received."[4]

The revelations given by this man lack the bold unqualified form of assertion, so outstanding in those of his father. As thoughts and feelings are so diverse in individuals, the Mormons have a common understanding that in order for a revelation to be received seriously it must come from the chief Prophet, from one mind, thus avoiding confusion. If, as the above statement

[4] "Evidence in Temple Lot Suit," pp. 75–76.

affirms, a revelation may be but the mistaken idea of the man giving it, what a flimsy foundation it is as a basis for serious action and conduct. If one follows the course of the Church operating under direction of Smith's revelations he will see how glaring were the mistaken ideas he put forth. Mormonism under the leadership of Brigham Young reduced revelation to a minimum and exalted practical genius to the maximum.

Smith evidently did not recognize the possibility of his revelations being but his mistaken notions. By his revelation the Church was commanded:

"Wherefore, meaning the Church, thou shalt give heed unto all his words, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth."[5]

The Mormons believe the revelations are the spoken utterances of the Almighty. Believing this, it was not difficult for them to accept, even the doctrine of plurality of wives.

Concerning the teaching of the book it may be said that it contains many things that are practical and Christian in sentiment. These, however, are intermixed with movements and schemes the outcome of which reveal the real

[5] "Doctrine and Covenants," (R), sec. 19, par. 2.

nature and deception with which they are associated. As an example of the same we may note a revelation given unto Martin Harris:

"And, again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private . . . Pray always and I will pour out my spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth."[6]

In the same connection with this exhortation to pray, Mr. Harris is commanded as follows:

"And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life. And, again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the 'Book of Mormon' . . . Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer."[7]

When the "Book of Mormon" manuscript was ready for the printer, Smith met a difficulty. He had no money to pay the bill. To overcome this he gives a revelation to Mr. Harris, who owned a farm in that vicinity. Thus it may be seen that the exhortation to pray and engage in

[6] "Doctrine and Covenants," (R), sec. 18. [7] *Ibid.*

other common religious practices was in connection with the scheme to get the "Book of Mormon" printed.

In 1841, at Nauvoo, Illinois, Smith wanted a house built for himself, so he gave a revelation to that effect:

"And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein; from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed shall all the kindred of the earth be blessed."[8]

To carry out this project a stock company was formed to receive shares of not less than fifty and not more than fifteen thousand dollars. Several persons were commanded to pay for stock:

"Let my servant William Marks pay stock into that house, as it seemeth him good, for himself and his generation, from generation to generation.

Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

[8] "Doctrine and Covenants," (R), 107: 18.

Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation.'' [9]

The house was erected but because of the iniquitous practices of the Mormons they were driven out of the State and the promises to succeeding generations of those who paid money into it failed miserably, as did all the material schemes of Prophet Smith.

Not only did the revelations have to do with selling farms and building boarding houses but with secret and mysterious practices as well. In connection with this same revelation, Smith commanded that a Temple should be built, in which strange things were to take place, described as follows:

''And, again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name . . . that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies and your memorials for your sacrifices, by the sons of Levi, and for your oracles for your most holy places.'' [10]

Notwithstanding the claim had been made that the fullness of the Gospel had been restored, here is added a lot of practices that seem en-

[9] "Doctrine and Covenants," (R), 107: 25–27.
[10] *Ibid.*, 107: 12.

tirely foreign to it. The Church in Utah has carried on a system of secret practices in its Temples and Endowment Houses in keeping with the instructions given.[11] The Reorganized Church while professing belief in this revelation has nothing in its practices in accordance with it. It is believed that the origin of these practices grew out of Masonry.

The Masonic Grand Lodge of Illinois granted a dispensation for a Masonic Lodge at Nauvoo. It was reported that some 1,500 Mormons were initiated in about three months and in a very irregular way. The records were demanded by a committee of investigation but the request was treated with contempt. For this the dispensation was revoked and the lodge declared clandestine and fellowship withdrawn. Smith then denounced Masonry as an unholy imitation of the priesthood and proceeded to invent his "endowment rite" which he called the true Masonry known to Seth and Solomon. He began to administer those rites over his brick store in a room he had prepared at Nauvoo.[12]

In this same revelation the commandment came to practice the doctrine of Baptism for the dead. The following is part of the instructions given:

[11] "Doctrines and Dogmas of Utah Mormonism Exposed," (R), page 107 ff., gives an official description of the Temple Endowment ceremonies.

[12] "Brigham Young and his Mormon Empire," p. 36½.

"There is not a place found on earth that he may come and restore that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for the dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."[13]

The ordinance was administered in the river at Nauvoo for a time and has been practiced in the Temples of the Utah Mormons for many years.

The Reorganized Church, while professing belief in the doctrine, does not practice the same. The position assumed is that they are not to practice it until the Lord commands it.

The Prophet said:

"Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation."[14]

This strange and mysterious doctrine is said to have its Scriptural basis in the following:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour."[15]

[13] "Doctrine and Covenants," (R), 107:10.
[14] *Times and Seasons*, Vol. 2, p. 578.
[15] 1 Cor. 15:29–30.

It is doubtless true that the people to whom Paul was writing were practicing some such doctrine. He was trying to convince them concerning the resurrection of the dead. He does not sanction their practice of baptism for the dead but uses the fact of their belief in it to convince them that it was all useless if the dead rise not. The doctrine has no sanction in the teachings of Christ. Note the following explanation:

"Verse 29, A most difficult verse, of which the interpretations that have been given are endless. Some excellent expositors think it refers to the practice of Christians allowing themselves to be baptized as substitutes for converts who were candidates for baptism, but died before being baptized . . . that such a strange practice did exist, in the early Church there can be no doubt; but among whom?

Only among the heretical followers of Cerinthus, if we may credit Epiphanius and Tertullian. There is no ground to believe that it was practiced in the orthodox churches, and the writers now quoted, plainly regarded it as anti-christian." [16]

The following is also of interest in this connection:

"Such a practice existed among the Marcionites in the second century, and still earlier amongst a sect called the Cerinthians. The idea evidently was that,

[16] "International Illustrated Commentary," Vol. 3, p. 226.

whatever benefit flowed from baptism, might be thus vicariously secured for the deceased Christian.

St. Chrysostom gives the following description of it: 'After a catechumen was dead, they hid a living man under the bed of the deceased; then, coming to the bed of the dead man they spoke to him, and asked him whether he would receive baptism; and, he making no answer, the other replied in his stead, and so they baptised the living for the dead.'

Does St. Paul then by what he here says, sanction the superstitious practice? Certainly not. He carefully separated himself from the Corinthians, to whom he immediately addresses himself, from those who adopted this custom . . . Those who do that, and disbelieve a resurrection, refute themselves.

This custom probably sprang up among the Jewish converts, who had been accustomed to something similar in their faith. If a Jew died without having been purified from some ceremonial uncleanness, some living person had the necessary ablution performed on him, and the dead were so accounted clean.'' [11]

In reviving this unchristian and heretical practice in the form of a revelation from God, the Prophet has displayed his ignorance of history and the facts adduced by proper methods of interpretation. The Utah Church has continued the practice of this doctrine ever since its introduction. A member of the Church has the privilege of thus redeeming from hell all his

[11] Quoted from "The Story of the Mormons," by Linn, p. 119.

dead relatives who have died without having received the Gospel. There are those who regularly do what they call "Temple work," that is, they are baptized over and over again in behalf of the dead. In this way many who are accounted as worthy men and women who are now in the spirit world are redeemed. The Reorganized Church takes the position that the whole Church was rejected of God because the Temple was not finished within a certain time. Part of the revelation says:

"But I command you, all ye my saints, to build a house unto me; and I grant you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if ye do not these things at the end of the appointment, ye shall be rejected as a Church, with your dead, saith the Lord your God." [18]

Against the assertion that "The Temple was never completed," [19] we offer the following taken from a county paper published in that vicinity at that time.

"DEDICATION OF THE TEMPLE OF GOD IN THE CITY OF NAUVOO"

"This splendid edifice is now completed, and

[18] "Doctrine and Covenants," (R), 107: 10-11.
[19] "Brighamism Exposed," (R), p. 102.

will be dedicated to the Most High God on Friday the 1st day of May, 1846.

. . . tickets may be had at the watch-house near the door of the Temple, and also at the office of the Trustees in Trust at $1 each.

. . .

JAMES WHITEHEAD, Clerk.

Nauvoo, April 10, 1846."[20]

The position of the Reorganized Church regarding the doctrine of Baptism for the dead is like that of the Utah Church in regard to the practice of polygamy. That is: They profess to believe it but deny the practice of it.

The outcome of the building of the "Boarding House" and the Temple, both authorized by revelation, is interesting. In the *Hancock Eagle,* of May 29, 1846, notice is given by one Abram Van Tuyl, to the effect that he has taken over the property of the "Boarding House" and fitted it up in superior style as a hotel for travellers and boarders. What about the revelation commanding men to put stock in it for themselves and their seed after them from generation to generation? The project did not hold together for one generation.

In the same secular paper, published in Hancock County, Illinois, in its issue of June 26, 1846, three advertisements appear authorized by officers of the Mormon Church. The Temple

[20] *Hancock Eagle,* April 10, 1846.

at Kirtland, Ohio, the first one built by the Mormons, is offered for sale, also the Temple at Nauvoo and a Brewery situated in the same place. Two Temples and a Brewery! A great combination to be offered for sale by a Church, professing to be the one and only true Church on earth!

We will now give attention to some of the excluded revelations. One revelation, to which the Mormon polemic points with boldness and pride, and known as the Prophecy of the Rebellion—The Civil War—given December 25, 1832, is found in its order and place in the Utah edition of the "Doctrine and Covenants." It is omitted from most editions published by the Reorganized Church, but, strange to note, it is inserted on the last page, succeeding the index, in the edition of 1901. If the revelation is regarded as genuine and true, as it generally is by all Mormons, why omit it here and insert it there? A close examination of the revelation in the light of facts will disclose the reason why it has apparently been placed on the doubtful list.

The following is a revelation, which is inserted by the Prophet in the history of his life, written by himself.

"Verily thus saith the Lord unto my servant Joseph, concerning my servant Warren (Parrish)

. . . Behold it shall come to pass in his day that he shall see great things show forth themselves unto my people; he shall see much of my ancient records and shall know of hidden things, and shall be endowed with knowledge of hidden languages; and if he desires and shall seek it at my hands, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people; therefore this shall be his calling until I shall order it otherwise in my wisdom; and it shall be said of him in time to come, Behold, Warren, the Lord's Scribe, for the Lord's Seer, whom he hath appointed in Israel. Therefore, if he shall keep my commandments, he shall be lifted up at the last day." [21]

This was given on the 14th day of November, 1835. It is excluded by the Reorganized Church, also the Utah Church has omitted it from their edition of the "Doctrine and Covenants." Why this omission? The revelation is just as genuine as any other Smith gave. Time works out the false and rings in the true, however, and these revelations cannot stand the test. Only a short time after this revelation was given, the Prophet denounced Mr. Parrish and his mother in terms so vile and obscene that we cannot reproduce them here.[22]

Mr. Parrish later reviewed his experiences in connection with Mormonism as follows:

[21] *Millennial Star,* Vol. 15, p. 424.
[22] *Elders' Journal,* August, 1838.

"I was once a peculiar favorite of the Prophet and rulers in Israel, called to be his scribe by revelation, wrote his early history, kept his daily journal, superintended his mercantile, land, and banking speculations under his directions.

I joined the church in 1833 and withdrew in 1837 at the head of some forty others, and shortly after was excommunicated by a Bull from his Holiness; and not long after that, I made Kirtland, the Stake of Zion, so exceedingly unpleasant to him, that he got a revelation to leave between two days and has not been there since." [23]

The revelation, in the light of these facts, would not be very inspiring, even to a Mormon—perhaps that is the reason both branches of Mormonism have chosen to keep it from attention.

Here is part of another revelation that is of some interest in view of its assertion:

"Verily thus saith the Lord unto my servant William Marks, and also unto my servant N. K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth . . . Is there not room enough upon the mountains of Adam-ondi-Ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop and neglect the more weighty matters? Therefore come up

[23] "Mormonism Exposed," by Bennett, p. 47.

hither unto the land of my people, even Zion. . . . Let my servant N. K. Whitney be ashamed of the Nicholatine band and of all their secret abominations." [24]

The Utah Church has included this revelation in their book,[25] but the Reorganized Church has excluded it. However, the Reorganized Church has included one given on the same date, July 8, 1838, given under the same circumstances, on the subject of Tithing.[26]

Note that the above revelation asserts that Adam dwelt out on the plains of Missouri. That is very interesting information and it would seem, if true, that the Reorganized Church would herald forth the information since their Prophet has declared it. But they have chosen to keep this from the critical consideration of the people.

It should also be noted that the Prophet refers to a part of the Mormons at Kirtland as a "Nicholatine band." The Gentile neighbors around Kirtland had suspicions that the Mormons were believing in polygamy. These suspicions were so effective that the Church officially declared, in 1835, the following:

"Inasmuch as this Church of Christ has been re-

[24] *Millennial Star*, Vol. 16, p. 183.
[25] "Doctrine and Covenants," (U), sec. 117.
[26] "Doctrine and Covenants," (R), sec. 106.

proached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband."[21]

The revelation to Mr. Marks and Whitney comes from the Prophet who is out in Missouri. That he should make the charge in the form of a revelation is the best of evidence that he knew of something in actual practice that had aroused the moral conscience of the Gentiles about Kirtland. Of course the Mormons in Utah believe in polygamy and on that account they later removed the above declaration from their "Doctrine and Covenants." As the Reorganized Church contends that polygamy came in under Brigham Young it would by no means strengthen their cause to print a revelation from their Prophet accusing the Mormons at Kirtland of that practice.

We will present one more of the revelations excluded by the Reorganized Church. It was given at Salem, Massachusetts, August 6, 1836. Smith relates in his autobiography how he and his brother Hyrum, Sidney Rigdon and Oliver Cowdery had journeyed to that place from Kirtland, Ohio. A Mormon named Burgess had told a story of a house in Salem, in the cellar of which was buried a large amount of money.

[21] "Doctrine and Covenants," (R), sec. 111.

Smith credited the report and set out to get it.[28] The revelation reads:

"I, the Lord God, am not displeased with your coming this journey, notwithstanding your follies; I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion through your instrumentality!

Therefore it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you may have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours.

Concern not yourselves about your debts for I will give you power to pay them. Concern not yourselves about Zion for I will deal mercifully with her. Tarry in this place and in the regions round about; and the place where it is my will that you shall tarry, for the main, shall be signallized unto you by the peace and power of my spirit, that shall flow unto you.

This place you may obtain by hire and etc. And enquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be as wise as serpents and yet without sin, and

[28] "Story of the Mormons," by Linn, p. 147. See also *Millennial Star*, Vol. 15, pp. 281, 822.

I will order all things for your good as fast as ye are able to receive them. Amen."[29]

It would seem that the reading of such a revelation would shake the faith of any believer in Mormonism. The Utah Church, though they must be ashamed of the thing, have included it in their book.[30] When the Mormon of to-day reads it he must find it rather perplexing as no place is mentioned. A city is repeatedly referred to but that is carefully left out. Think of these men, with secret design, visiting the old city of Salem looking for buried treasures under direction of a revelation! Of course they found no treasure there though Smith's revelation gave them the promise of the Almighty that they would. The city did not fall into their hands, nor did they obtain its gold and silver as promised.

Perhaps not two per cent of the Mormons of all branches know anything about this and many other revelations. The false and deceptive character of the whole religious system appears when such facts are uncovered.

Time and space only permit the briefest treatment of this important matter here. There is much more evidence of this character that might easily be produced.

[29] *Millennial Star*, Vol. 15, p. 822.
[30] "Doctrine and Covenants," (U), sec. III.

Every Mormon, regardless of the restraints of the Mormon Priesthood, should not rest content until he knows the facts, not from the mouths of the living oracles (the Priesthood) but from the old musty pages of original Mormon documents.

NOTE.—Recently, one of the Mormon leaders gave this definition of a prophet: "A prophet is a man who expects to see his ideals realized."

The Mormon prophets have, in time past, been quite successful in enlisting the splendid energies of the Mormon people in the attempts to put their ideals and schemes across. Some day, let us hope, the Mormon people will get their eyes opened to the false leadership of Mormonism, and will devote their efforts to the Kingdom of God and the ideals of Jesus, and to His ideals alone.

VI

"THE BOOK OF ABRAHAM"

THIS sacred book of Mormonism has been freely accepted by the Utah Church as a book of God. The Reorganized Church, while being compelled to recognize it as a genuine production of the Prophet they adore, neither accept nor condemn it. The historical narrative concerning the origin of the book is as follows:

"On the 3rd day of July (1835) Michael H. Chandler came to Kirtland to exhibit some Egyptian Mummies.

There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman, he gave me the following certificate:—

'*Kirtland, July 6, 1835.*

This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jr., in deciphering the ancient hieroglyphic

characters in my possession, which I have, in many eminent cities, showed to the most learned; and from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jr., to correspond in the most minute matters.

MICHAEL H. CHANDLER,
Travelling with and Proprietor of Egyptian Mummies.'

. . . Soon after this some of the saints at Kirtland purchased the mummies and papyrus (a description of which will appear hereafter) and I, with W. W. Phelps and O. Cowdery as scribes, commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc., a more full account of which will appear in their place, as I proceed to examine or unfold them.

Truly we can say, the Lord is beginning to reveal the abundance of peace and truth.''[1]

The complete translation of the book together with the fac-similes was published in the official Mormon Paper by the Prophet himself, in the issues of March 1st and 15th and May 16, 1842. This paper is called *The Times and Seasons*. As we have observed, the Utah Church regards this book as a work of inspiration. Indeed, it would be inconsistent for them to do otherwise. It is likewise inconsistent for

[1] "Church History," (R), 1:569.

any believer in Smith's supernatural powers to reject this book which is his product as surely as is the "Book of Mormon." In the history published by the Reorganized Church the whole matter is passed over with this statement:

"The Church has never to our knowledge taken any action on this work, either to endorse or condemn; so it cannot be said to be a Church publication; nor can the Church be held to answer for the correctness of its teachings. Joseph Smith, as translator is committed of course to the correctness of the translation, but not necessarily to the endorsement of its historical or doctrinal contents."[2]

This is a clever statement, evidently made for the purpose of diverting the attention of the reader from a deep consideration of the matter. What matters whether the Church takes a vote on the thing or not? If the Church had taken a vote on the "Book of Mormon" would that have determined its truth or falsity? The Reorganized Church would be slow to endorse this book with its polytheistic teachings, and yet, to condemn it would be a serious thing to do, since that would cast an unfavorable reflection upon the Prophet. It should be remembered that Smith claimed to be a divinely appointed Translator, as well as a Prophet. In his translation of the Golden Plates from whence he claimed

[2] "Church History," (R), 2:569.

to have made the "Book of Mormon," no one could say whether the translation was correct or not. No scientific examination was ever made of the inscription and comparison made with the translation. In the case of the "Book of Abraham," the original inscription and the translation appear together. This gives the linguist an opportunity to determine the correctness of the translation, as well as the ability of the translator. That Smith claimed the translation to be a revelation from God is evident from the statement he makes in connection with the discovery of the mummies and papyrus, "Truly the Lord is beginning to reveal the abundance of peace and truth." In his description of some of the characters it clearly appears that he regarded the matter as direct revelation.

To quote:

"Figure 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Figure 9. Ought not to be revealed at the present time.

Figure 10. Also.

Figure 11. Also,—if the world can find out these numbers, So let it be. Amen.

Figures 12–21 will be given in the own due time of the Lord. The above translation is given as far as we have any right to give, at the present time."

It will be noted that the translation was

bound up with the ceremonies of the Temple that was being erected at Nauvoo; that parts of the translation were deferred to be given by revelation at a later time. Accepting the opportunity to give the inspirational powers of Smith, as a translator, a scientific test, the Rt. Rev. F. S. Spalding, Episcopal Bishop of Utah, issued a pamphlet entitled, "Joseph Smith, Jr., as a Translator," November 1, 1912.

The Bishop presented to several scholars the copies of the characters together with Smith's translations. We quote from this pamphlet some of the opinions given by Egyptologists consulted. The following is from Dr. A. H. Sayce of Oxford:

"It is difficult to deal seriously with Joseph Smith's impudent fraud. His fac-simile from the Book of Abraham No. 2, is an ordinary hypocephalus, but like the hieroglyphics have been copied so ignorantly that hardly one of them is correct. I need scarce say that Kolob, etc., are unknown to the Egyptian language. No. 3 is a representation of the goddess Maat leading Pharaoh before Osiris behind whom stands the goddess Isis. Smith has turned the goddess into a king and Osiris into Abraham."

Dr. W. M. Flinders Petrie of London University says:

"To any one with knowledge of the large class of funeral documents, to which these belong, the at-

tempts to guess a meaning for them, in the professed explanations, are too absurd to be noticed.

It may be safely said that there is not one single word that is true in these explanations.

If any one wishes to verify the matter, they have only to ask any of the curators of Egyptian Museums . . . none but the ignorant could possibly be imposed upon by such ludicrous blunders."

Dr. J. H. Breasted, University of Chicago, says:

"In 1822 Champollion published the first successful steps in the decipherment of Egyptian Hieroglyphics. It was only very gradually after this that he gained the ability to read the simpler and clearer sentences in the hieroglyphic records.

Little of the language, comparatively speaking, was understood when he died in 1832. He left in manuscript an elementary grammar, which was published by the government beginning in 1836 and reaching completion in 1841.

It would have been impossible for any American scholar to have known enough about Egyptian Inscriptions to read them before the publication of Champollion's Grammar . . .

It will be seen then, that if Joseph Smith could read ancient Egyptian writing, his ability to do so had no connection with the decipherment of hieroglyphics by European scholars. . . . The three fac-similes in question represent equipment which will be and has been found in unnumbered thousands of Egyptian graves.

Joseph Smith's interpretation of them as a part of a unique revelation through Abraham therefore, very clearly demonstrates that he was wholly unacquainted with the significance of these documents and absolutely ignorant of the simplest facts of Egyptian writing and civilization.

Not to repeat it too often, the point I wish to make is, that Joseph Smith represents as portions of a unique revelation through Abraham, things which were common-places and to be found by many thousands in the every day life of the Egyptians.

We orientalists could publish scores of these 'Facsimiles taken from the Book of Abraham' taken from other sources."

Dr. Arthur Mace, Metropolitan Museum of Art, New York, says:

"Joseph Smith's interpretation of these cuts is a farrago of nonsense from beginning to end. Egyptian characters can now be read almost as easily as Greek, and five minutes study in an Egyptian Gallery of any Museum should be enough to convince any educated man of the clumsiness of the imposture."[3]

Bishop Spalding says of his work:

"My object in writing the pamphlet was not to inform the world that Joseph Smith's translations were inaccurate, and that therefore his claim to be a Prophet of God was invalid, but try to convince

[3] These quotations from the pamphlet referred to.

the Mormons themselves of those facts. The rest of the world has long ago made up its mind.

Writing and action, which can be described as attack, no more affects the Mormon in his belief than they affected the early Christians in theirs. The value of the pamphlet and the literature which may grow out of it is to be measured entirely by its effect upon the Latter Day Saints."[4]

Upon the publication of the pamphlet it was soon discovered that the Bishop had struck a vital blow. The blow had been wisely aimed at the foundation of Mormon claims and it succeeded in arousing them to defense. The representatives of the Reorganized Church took refuge behind the false premise that they had not endorsed the "Book of Abraham." The Utah Church sought to throw discredit upon the scholars, charging them with "unfair reasoning" and they tried to point out "discrepancies in the testimony of the scholars" and asserted that "the scholars disagree." Joseph F. Smith, then President of the Utah Church, concludes the defense by saying:

"We believe it clearly shown that this argument, in the first place is misleading if not fallacious; that the savants consulted may have been prejudiced before hand, and made no real scientific investigation of the translations of the Prophet; that they differ

[4] *Christian Herald,* January 29, 1913.

from each other in their conclusions; that upon investigation the translation of the Prophet agrees with, rather than differs from, the most modern and reliable information that can be obtained; and that therefore Joseph Smith was inspired in the translation of the fac-similes from the 'Book of Abraham.' "[5]

Most of the Mormons declare that they have a testimony "that Joseph Smith was a Prophet of God," therefore they will not readily accept any argument tending to overthrow the claims he made for himself. They generally look upon any effort to expose his false positions as malicious persecution. Few of them will consider an adverse criticism of their cherished belief.

No attempt will be made here to reproduce and analyze the contents of this book. It is not worth while to do so. The suggestion that those who are interested visit some museum containing exhibits from Egypt and make a comparison between the fac-similes and the numerous duplicates[6] is timely, and those who do so will surely be convinced that the Prophet has given the world a sure evidence of his ignorance and also an example of his bold pretentions.

One of the immediate effects following the

[5] *Improvement Era,* (U), Vol. 16, No. 4, p. 379.
[6] "Story of the Mormons," by Linn, p. 140½. See exhibit in the Metropolitan Museum of Art, New York City.

publication of the translation of this book is to be noted in the following charge made against Smith by some of his devotees:

"Inasmuch as they (Joseph and Hyrum Smith) have introduced false and damnable doctrines into the Church, such as plurality of Gods, above the God of this universe, and his liability to fall with all his creations; the plurality of wives for time and eternity . . . we therefore are constrained to denounce them as apostates from the pure and holy doctrines of Jesus Christ."[7]

The Utah Church has followed the leading of Smith in the matter of belief in many Gods,[8] as well as many wives. The above charge made by the followers of Smith has been confirmed.

Is it not very inconsistent for the Reorganized Church to profess belief in Smith as a divinely appointed Translator, then to fail to approve his translation and denounce as apostates those who have done so?

An impartial investigation of the "Book of Abraham" ought to convince any fair-minded, or unprejudiced person of Christian belief, of the unworthiness of Joseph Smith as a religious leader and of the fraudulent character of Mormonism.

[7] *Nauvoo Expositor,* Resolution 2.
[8] "Brighamism Exposed," (R), pp. 40–50.

VII

THE HOLY SCRIPTURES

THIS is another sacred book of the Mormons, more commonly known as "The Inspired Translation." Smith's reason for the giving of a new translation of the Bible was in the form of a charge, as follows:

"For behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have been taken away . . . That they might blind the eyes and harden the hearts of the children of men."[1]

Mr. Sidney Rigdon was actively associated with Smith in the production of this work. A revelation given to him by Smith said:

"And a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect."[2]

The object as thus defined by Smith, in giving

[1] See preface to "The Holy Scriptures," (R).
[2] "Doctrine and Covenants," (U), 35:20.

a new translation of the Bible, was to restore the precious parts which he alleged were taken away and give the Scripture in its pure form.

The history of the work is as follows: Smith began the work in June, 1830, and finished the same, with the assistance of Mr. Rigdon, in July, 1833.[3] Smith had fully intended to publish this book but for various reasons it was not printed until several years after his death.

At his death the manuscript was in the hands of his wife, Emma Smith, with whom it remained until 1866, when it was delivered to a committee of the General Conference of the Reorganized Church, and published, the first edition appearing in 1867.

It is a publication of the Reorganized Church and has never been recognized as authoritative by the Utah Church.

As to the method used by Smith in producing this work, the claim is made "that it was done by direct revelation from God."[4] Smith's method of translation, we have noted in a previous chapter, as indicated in instructions which he gave to Mr. Oliver Cowdery, who had tried the art of translating while acting as a scribe for him. It reads in part:

"But, behold I say unto you that you must study

[3] "Church History," (R), 1: 303.
[4] See preface of "The Holy Scriptures," (R).

it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right."[5]

Using this method, Smith took the authorized version of the Bible and where he desired to make changes he exercised freedom in doing so.

While it is called the "Inspired Translation"[6] it is in no sense a translation. Smith did not possess sufficient knowledge of the original languages to enable him to translate. He did not possess the documents from which to make a translation. The word "translation" used in this connection is a misnomer.

The changes made by Smith in his translation are mostly verbal and inconsequential. He has exercised the liberty of adding to the text material which would increase his authority and support the pretensions of the new Bible.

He had little or no knowledge of the history of the Old and the New Testament documents. He does not say, specifically, who it was that was guilty of having taken away "the precious parts" from the Bible. Nor does it appear whose eyes were blinded and whose hearts were hardened by the loss of these things. However, they are all restored in this translation, so we may see what they were.

[5] "Doctrine and Covenants," (U), 9:8.
[6] *Ibid.*, p. 440.

An examination of the book will be rather disappointing to any one looking for these treasured things. Those supplied by this new translator are very few and of little consequence. Those he has inserted relate to himself and the new religion he was launching and reflect some of his peculiar beliefs.

We will note a few outstanding interpolations as found in this new Bible. In Genesis 6:53 the Lord said to Adam:

"If thou wilt return unto me and hearken unto my voice and believe and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come to the children of men: and ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask it shall be given you."

Here we have, strange to note, the language of the New Testament interwoven in the first book of the Bible.[1]

In verse 67 of the same chapter may be found the following:

"And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the spirit of the

[1] John 1:14; Acts 4:12, 2:39.

Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized."

The verses in connection with this narrative indicate that the New Testament record of the Gospel was but a reproduction of spiritual experiences beginning with Adam. He was declared to be "born of the spirit" and "baptized with fire and with the Holy Ghost." Thus, instead of the "beginning of the Gospel of Jesus Christ" being coincident with the coming of John the Baptist, just as Smith's translation elsewhere affirms that it was,[8] he locates it as having begun with Adam. But the authority for so doing has no higher source than the thoughts of his mind and the burning in his "bosom" that made him "feel that it is right."

In the fifth chapter of Genesis we find another interesting interpolation. Smith has expanded the narrative concerning the killing of Abel by Cain, as found in the fourth chapter of Genesis in the authorized version. The murder of Abel is the outcome of the plans of a secret order of which Cain is the "Master Mahan." We read:

"and it shall be said in time to come that these abominations were had from Cain . . . Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by

[8] Mark 1: 1–3, Inspired Translation, (R).

the living God, that they tell it not; for if they tell it they shall surely die . . . And Cain saith, Truly I am Mahan, the Master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan; and he gloried in his wickedness.'"[9]

The "Book of Mormon" contains many references to "secret combinations," etc.,[10] and denunciations of them as evil. The inspiration that suggested these things to Smith's mind, probably, found its source in the agitations against secret orders in his day and time.

In the fiftieth chapter of Genesis, Smith has made a very significant addition in the twelve verses he has appended to it.

One of the "precious things" here restored is a prophecy by Joseph, who was sold into Egypt, concerning the coming of "A choice seer," who is none other than Joseph Smith.

We read:

"Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins . . .

And that seer will I bless and they that seek to

[9] Gen. 5: 10 ff.
[10] See reference index to "Book of Mormon," (R).

destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.'' [11]

This is almost more than any Mormon wants to accept. That God had Joseph Smith in view so early in the developing life of the world is just what Joseph Smith wanted people to believe. This claim is so astounding that it is almost sufficient to make any Mormon stagger with unbelief. The source of inspiration that suggested it would seem to be self-centered.

As one proceeds with an examination of this work, it would seem that Smith and Rigdon must have grown weary of their task. They have inserted whole books of the authorized version into their inspired translation with little or no change.

The twenty-ninth chapter of Isaiah bears evidence of a remarkable interpolation. Smith has added eight verses, one of them containing more than 100 words. In the reference in Genesis Smith supplied a prophecy concerning himself, here he supplies one concerning his famous "three witnesses," upon whom he and all Mormons have so securely relied for proof of the

[11] Gen. 50:27, 33, Inspired Translation, (R).

genuine character of the "Book of Mormon." We read:

"the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered . . .

Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised thee, then thou shalt seal up the book again, and hide it up unto me."[12]

According to this, Isaiah prophesied of Smith's "three witnesses," Messrs. Harris, Cowdery, and Whitmer. All this seems to be in line with Smith's claim, that the twenty-ninth chapter of Isaiah is, in reality, a prophetic declaration of the coming forth of the "Book of Mormon." This the Mormons verily believe, but these additions which Smith has made are enough to arouse grave suspicion of the fraud he was designing. A reinterpretation of the chapter might convince the followers of Smith that Isaiah had no such thing in mind.[13]

A test of Smith's inspirational powers may be seen in the following illustration. In the "Book of Mormon" he quotes the Lord's Prayer, part of which is here given as follows:

[12] Isa. 29: 17, 24, Inspired Translation.
[13] See note, Analysis of Isa. 28–30.

"And lead us not into temptation, but deliver us from evil." [14]

This is the exact reproduction of the words as found in the authorized version.[15] The "Book of Mormon" claims to be inspired, but the rendering in Smith's Inspired Translation has changed these words as follows:

"And suffer us not to be led into temptation, but deliver us from evil." [16]

Is it not, at least, very strange that the spirit of God would inspire a man to quote the same thing differently in two inspired books? Modern scholarship has not paid the slightest attention to this book.

NOTE.—An analysis of Isaiah chapters 28–30:

The 29th Chapter is so devoutly relied upon by the Mormons as a proof text for evidence of the "Book of Mormon," that we here suggest a review of the preceding and succeeding chapters. Isaiah is standing in the midst of a turbulent national situation. Assyria and Egypt are troubling God's people. In these chapters the prophet gives a series of oracles reflecting the historical circumstances of his day.

28: 1–6—Predict the fall of Samaria. 7–22 verses—A controversy with the dissolute politicians of Jerusalem—see verse 14. 23–29 verses—General words of counsel and wisdom.

29: 1–8—The abasement and subsequent deliverance of Jerusalem. 9–14 verses—The spiritual stupidity of the people of Jerusalem. 15–24 verses—Exposure of a conspiracy with the court of Egypt changing to a prediction of a future deliverance.

30: 1–17—A return to an alliance with the Egyptians vig-

[14] "Book of Mormon," (R), p. 639. [15] Matt. 6: 13.
[16] Matt. 6: 14, (R), Inspired Translation.

The greater part of the Mormon people, the whole body of the Utah Church has not been sufficiently impressed with this book to accept it as a guide nor adopt it as authoritative.[17]

It must be rather embarrassing to this wing of the Church, in view of the repeated references to the "Inspired Translation" found in their official book of "Doctrine and Covenants," that they have refused to accept the book now that it is given.[18]

What about the prophecy that "my Scriptures shall be given as I have appointed, and they shall be preserved in safety"?[19]

What of the command, "they shall be taught unto all nations, kindreds, tongues, and people"?[20]

Even the representatives of the Reorganized Church would rarely venture to quote the portions referred to in the preceding pages. They use the Authorized Version of the Scriptures almost exclusively, as it is far more palatable.

orously denounced by the prophet. 18–26 verses—God's mercies promised to the people notwithstanding their rebellion. 27–33—Apocalyptic judgments upon Assyria.

In the light of these facts, so briefly set forth, it is strange indeed that any person should ever have been deceived in believing that this chapter—29th—has the remotest reference to the "Book of Mormon."

[17] *Deseret Evening News,* February 21, 1900, Linn, p. 71.
[18] "Doctrine and Covenants," (U), pp. 174, 188, 260, 333, 334, 440.
[19] *Ibid.,* 42: 56.
[20] *Ibid.,* 42: 58.

Here the two wings of Mormonism balance each other in rejecting an inspired book of their Prophet. The Reorganized accepts the Inspired Translation and rejects the "Book of Abraham." The Utah Church accepts the "Book of Abraham" and rejects the Inspired Translation. Let us hope that the young and rising generations of the Mormon people will have the judgment and courage of conviction to reject both of these books as well as the Prophet who gave them.

So much for the sacred books we have mentioned. There is much more evidence of things "wrong" about them than we have presented.

VIII

MORMON DOCTRINES

THESE doctrines were summarized by Joseph Smith as follows:

"We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are: 1st. Faith in the Lord Jesus Christ. 2nd. Repentance. 3rd. Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by 'prophecy, and by laying on of hands' by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God as far

as it is translated correctly; we also believe the 'Book of Mormon' to be the word of God.

We believe that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes. That Zion will be built upon this (American) continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where or what they may.

We believe in being subject to Kings, Presidents, Rulers, and Magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, 'We believe all things we hope all things' we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things. Respectfully, etc.,

JOSEPH SMITH.''[1]

At the time this statement was made, the

[1] Printed in the *Chicago Democrat*, March, 1842. Also in Mormon paper, *Times and Seasons*, Vol. 3, p. 709.

Church was under a cloud in Illinois. It had been driven from Ohio into Missouri and from Missouri into Illinois. The violence accompanying these movements attracted national attention and interest. Was this a revival of religious persecution? What do these people believe? The above statement was solicited by Hon. John Wentworth, editor of the *Chicago Democrat,* in order that the public might be informed.

Such a statement would seemingly indicate, to those uninformed, that the Mormons were persecuted for holding a simple and harmless religious belief.

The Mormons were never persecuted for their belief alone. The persecution in every case arose out of the impact of their life upon the life of their Gentile neighbors with whom they were unable to live in peace.

Both branches of the Mormon Church use this statement as an epitome of the faith. The statement is misleading because we know there are other distinctive doctrines that are held by the Mormons. Some of these doctrines have been illustrated elsewhere in this book.

Some leading conceptions, shared alike by all Mormons, we may mention here. The doctrine of a *complete apostasy* of all Christendom from the true faith of Christ is preached in order to lay a foundation for other Mormon claims.

Many disconnected passages of Scripture are quoted to sustain this contention. Great advantage is taken of the fact that there have been many manifestations of apostasy. Little is said concerning the unbroken history of Christianity; little account is taken of the heroism and chivalry of Christian missionaries; little is known by the Mormons of the marvellous accomplishments of the modern missionary movement; little account is taken of the power in Christianity to purify itself from corrupting influences. Another fundamental doctrine built upon this is the doctrine of the *restoration.* Since all that pertained to primitive Christianity was utterly lost in apostasy, it follows if the true faith be found upon the earth it must be restored. Such is the claim of Mormonism. The Mormon Church is the repository of that faith and Joseph Smith the instrument through which it was brought about.

Like others, the Mormons believe that salvation is mediated through the Church; the Church is the kingdom of God, without it none can be saved.

The vision which John saw, of an angel flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth,"[2] is taken literally. That angel, so the Mormon Elders claim, came to Joseph Smith

[2] Rev. 14:6.

and delivered the keys of the Kingdom. If Smith himself ever made such a claim it is not clearly in evidence. In the same vision of John there were several other angels to follow but the Mormons have no explanation of that fact.

The Mormons are inconsistent in charging apostasy upon the Christians in view of the fact that they are hopelessly divided among themselves.

Another doctrine that takes its place among the fundamental conceptions of Mormonism is the doctrine of "*present day revelation.*" The Church is to be guided by the voice of the President and Prophet. The people may have visions, dreams, prophecies, tongues, etc., but not for the guidance of the Church. The Prophet has reserved the right of control. Under the doctrine of revelation all the unique things in Mormonism have come into existence.

Both branches of Mormonism profess to have the "spiritual gifts"; they speak with tongues and prophesy, but each regard the other as false. The belief in revelation has been like a Pandora Box, out of which many evils have come.

On the other hand, there is very little of practical benefit that has come to the Mormons through this source. The Utah Church has almost ceased to have a revelation for its guidance; it has found that practical genius and

common sense are more profitable to use. Brigham Young gave but one revelation, and that was concerning the organization for the march from Council Bluffs to Utah in 1847.[3]

In the proceedings of the Smoot investigation at Washington, President Joseph F. Smith admitted that he had not received any revelations.[4]

An example of the working of these charismatic gifts may be seen in the following recent experiences. We quote:

"Spiritual manifestations at the Lamoni (Iowa) Stake Reunion." "The Lord speaks to the people in many ways.

He is not confined to tongues and prophecies as avenues of communication. He speaks through the inspired sermon, the fervent testimony and the spiritual hymn or anthem.

And in many other ways. It is reported that the late reunion of the Lamoni Stake was one of the best ever held . . . the gift of prophecy or vision being given some seven times."[5]

The following is a part of a "spiritual communication" given at this meeting, at a prayer service held July 31, 1912, through Elder R. M. Elvin.

"And unto you my servant George Hilliard, I

[3] "Doctrine and Covenants," (U), sec. 136.
[4] "Brighamism Exposed," (R), p. 208.
[5] *Saints' Herald*, (R), Vol. 59, p. 922.

have watched over thee all these many years, called thee out of the world, and from the ways of sin, because of the integrity of thy heart; and notwithstanding thou hast offended thy brethren many times by thy plainness of speech thou art forgiven.

Be steadfast, for in thy trials and thy afflictions and thy difficulties, thy prayers and the prayers of my people have been successful in raising thee up for the work that I have for thee yet to do.

It has been wisdom in me, it has been my loving kindness for the good of my work that thou shouldst continue yet in the office that thou hast been called to."[6]

Mr. Hilliard was the first counsellor to the Presiding Bishop of the Reorganized Church. In the preceding April Conference, because of physical disability, he had asked to be released from service. However, the conference voted to retain him. The above revelation was published September 25, 1912, and Mr. Hilliard died October 8, 1912.[7] So the man who gave this revelation made a poor prognostication concerning the future of this afflicted man. But he did it and it was accepted as a genuine manifestation of the "gifts of the spirit."

In connection with the publication of this revelation the Editor adds:

"It is not always wise to publish reports of spiri-

[6] *Saints' Herald,* (R), Vol. 59, pp. 922–923.
[7] *Ibid.,* Vol. 59, p. 993.

tual manifestations for at least two reasons. First, they are sometimes of a strictly personal nature . . . Second, they are not submitted to the scrutiny of the Quorums of the Church . . . but in this case there seems to be nothing in these manifestations of such a personal nature that harm will be done by the publication.'' [8]

Had the Editor known that the man who was the subject of this revelation was really going to die in a few days after the publication of the same, doubtless he would have seen the "harm" and withheld it from the press.

What about revelations endorsed by the quorums of the Church: Does that guarantee their genuineness? We will cite an interesting example. On April 14, 1914, President Joseph Smith of the Reorganized Church gave the following revelation:

". . . there came to me the directing voice of Him whose work we are engaged in. Thus saith the spirit to the Church: The time has now come when the necessities of the work require that the servants of the Church, Bishops Edwin A. Blakeslee and Edmund L. Kelley should be more closely associated in carrying on the financial affairs of the Church.

The spirit saith further: That it is expedient that additional aid be given to the bishopric in charge of the general affairs of the finances and to do this

[8] *Saints' Herald,* (R), Vol. 59, p. 925.

Richard C. Kelley, son of my servant Bishop Edmund L. Kelley should be called and ordained."

Upon the presentation of this revelation the quorums met to pass upon it. Most of them voted to endorse it as a "Revelation of the will of God." However, in a mass meeting of the Elders, five of them were "permitted to withhold their vote either for or against." If a sufficient number had refused to endorse the revelation, the supposition is that it would not have been considered as genuine.[9]

The reception of a revelation is always an occasion of joy to the Saints. They feel that the Lord has set things right for them. They boast of the great advantage of their belief in present day revelation in this form.

At the close of the year succeeding the giving of this revelation, Bishop Kelley reported that Mr. Blakeslee had been "able to increase his help in the work"; that the other man named in the revelation, Mr. R. C. Kelley, "gave valuable assistance in the office," but, being in debt, left to do work in other pursuits.[10]

At this conference (1915) it was voted, upon a report offered by the leading quorums of the Church, that Bishop Kelley be honorably released from his work. The principal reason

[9] Conference Minutes, 1914, (R), pp. 1917–1922.
[10] *Ibid.*, 1915, 2033.

given was, "Whereas the Presiding Bishop is now past seventy years of age, and owing to the enormous increase in the extent and burden of the work in his department and probable increase of this work."

Is it not strange that human wisdom should thus supersede the purported divine wisdom in this matter? The revelation declared that the "time has now come" when these men were to do so and so; after only one year the whole plan has utterly broken down.

But more revelations of the kind are easily obtained. President Joseph Smith having died, a new Prophet, Frederick M. Smith, appears and unwittingly indicates the source of the inspiration by which Mormon Prophets are guided by saying, "At the time of the conference of 1915, *I* was not prepared to name the successor to Bishop Kelley."

On April 5, 1916, he gave his first revelation to the Church, in which he says, "*I* am therefore now prepared to say that the voice of the spirit to me is that Bishop E. L. Kelley should be released from the responsibilities of Presiding Bishop. . . . Let Benjamin R. McGuire be set apart and ordained Presiding Bishop of the Church." [11]

The Church, led on by its quorums, endorsed

[11] *Saints' Herald,* (R), published at Lamoni, Ia., Vol. 63, p. 373.

this revelation at once. The record of these revelations will make rather doubtful reading for the faithful in time to come, and it will be rather difficult to see wherein this revelation method has any advantage over any ordinary Church council that lays no claim to revelation of that sort.

This first revelation given by the new Prophet contains so much by way of explanation and ordinary matter, that the Church had to take action to separate the divine element from the secular, as it appears in the document.

"Moved, that we approve the document presented by President Fred'k M. Smith, and endorse as revelation that portion which contains instruction by voice of the Holy Spirit to the Church." [12]

A cursory glance at all Mormon revelations will clearly reveal their predominating human character. Inasmuch as the Mormon idea of authoritative revelation concentrates the power of reception in one man, if that man be a good man, or evil, the revelation will bear the reflection of his thoughts and ideals. It was only under such a pretext that polygamy could ever have come in our enlightened United States.

Another fundamental doctrine accepted by all Mormons is that of the *near ending of the world.* Out of this conception came the name "Latter

[12] *Saints' Herald,* (R), Vol. 63, p. 373.

Day Saints." The Mormons believe they are living in the "latter" days; the days near the end of all things. According to their numerous calculations that ending should have come long since.

At the time of the development of Mormonism many Christians were deeply moved by agitation along such lines. Mormonism has used the various arguments in support of such theories, with telling advantage to itself.

The doctrine of *tithing* is accepted by all Mormons as the proper method for the financing of the Church. Their revelations declare this to be "a day for the tithing of my people; for he that is tithed shall not be burned." [13] The observance of this doctrine has brought vast wealth to the treasury of the Church.

The doctrine of the *entire consecration* of one's property is found in the teachings of Mormonism. Every faithful Mormon is supposed to make an inventory of his possessions and lay it before the bishop of the Church. This property, or such portions of it as the bishop may see fit to take, is at the command of the Church.[14]

At the time Smith made the statement at the beginning of this chapter he was formulating the doctrine of *baptism for the dead.* All Mormons believe this doctrine but only the Utah

[13] "Doctrine and Covenants," (R), 64:5.
[14] *Ibid.*, 42:8, 9.

Mormons practice it. Smith declared that those who reject it do so at the peril of their own salvation. The Reorganized Church is waiting for a commandment from the Lord to resume its practice.

All Mormons believe in *patriarchal blessings;* that is, the patriarch lays his hands upon those who desire and pronounces blessings upon their heads. He points out their lineage, indicating that they belong to such and such a tribe; most of the people are told that they belong to the tribe of Ephraim. The fees desired for this service have been the cause of some unsavory criticism.

The epitome says nothing of the fact that every faithful Utah Mormon wears upon his body an undergarment, received in the Endowment House, into the fabric of which is woven colored figures that only a Mormon can interpret.

While it is stated that the Mormons believe "in God the Eternal Father," it is a well-known fact that the Utah Mormons believe in a plurality of Gods. It is also true that the Prophet Joseph Smith was charged with having taught this doctrine at Nauvoo.

Nothing is said about the doctrine of plurality of wives that so distinguishes Mormonism. The Reorganized Church does not accept this doctrine. Their rejection of it is not consistent

with their acceptance of the claims of Joseph Smith as a Prophet, for he is the author of the doctrine.

The Utah Mormons claim that since 1890 they have abandoned polygamy and they have succeeded in getting many people to believe their assertions that it is a "dead issue."

The following is in evidence: Concerning the recent death of Joseph F. Smith, late President of the Mormon Church, a newspaper account says:

"Altho he was an avowed polygamist for many years, the late President of the Mormon Church changed his views latterly, and left a sick bed last October (1918) to attend a semiannual conference held in the Temple at Salt Lake City, and denounced the members of the church WHO HAD TAKEN MORE THAN ONE WIFE RECENTLY AND KEPT THE MARRIAGES SECRET." [15]

It will be difficult to stop the practice of a doctrine that is so generally accepted. Every orthodox Mormon believes in polygamy as a divine principle. The younger element of the Mormons defend the doctrine very ardently. It is taught in their text books and circulated through the mails. It looks like the above statement was made designedly, wherein it says that Joseph F. Smith, polygamist, "changed

[15] *Literary Digest*, December 7, 1918.

his views latterly," for he had been married six times and was survived by five wives and forty-three children and ninety-one grandchildren. His successor, Heber J. Grant, is also a polygamist in faith and practice.

The polygamous revelation in which they all believe says, "No one can reject this covenant and be permitted to enter into my glory . . . those who have this law revealed unto them must obey the same." [16]

The policy of all Mormons is to preach "first principles" to the world which seem harmless enough but the wicked and dangerous elements come along gradually after the convert is well initiated into the system.

[16] "Doctrine and Covenants," (U), sec. 132.

IX

MORMON ORGANIZATION

MORMONISM is far famed for its extensive and efficient organization. The following will indicate the extensiveness:

"There are in the Church two priesthoods; namely: The Melchisedec, and the Aaronic, including the Levitical priesthood."[1]

"There are twenty separate offices, requiring just so many separate and distinct ordinations in both orders of the priesthood . . . These officers are as follows:

The President.
Counsellors to President.
The twelve Apostles.
The Seventy.
The Seven Presidents of Seventy.
The Patriarch.
Evangelical Ministers.
High Priests.
Elders.
Bishops.
Bishops' Counsellors.

[1] "Doctrine and Covenants," (R), 104: 1.

High Council.
Stake Council.
Stake Presidents.
Counsellors to Stake Presidents.
Presidents of Quorums.
Counsellors to Presidents of Quorums.
Priests.
Teachers.
Deacons."[2]

Nearly every male member of the Mormon Church holds one or more of the many offices in the priesthood. All of the many offices are in direct relation to the chief Prophet or President of the Church. All the offices above that of the Priest belong to the Melchisedec order. The lesser order, the Aaronic, is composed of Bishops, Priests, Teachers and Deacons. The Priesthood is otherwise divided in two divisions known as the Foreign Ministry and the Home Ministry. The former consisting of Apostles, Seventies and Elders; the latter consisting of High Priests and Elders and all the officers of the lesser priesthood. The Bishopric, beside the duty of presiding over the Aaronic Priesthood, has jurisdiction over the temporal affairs of the Church, the collection of tithes, super-

NOTE.—There are several "stakes" in Utah and vicinity. Lamoni, Iowa, and Independence, Mo., are the leading "stakes" of the Reorganized Church.

[2] "Exegesis of the Priesthood," (R), by Griffiths, p. 86.

vision of property, distribution of goods, etc. A Stake is a territorial division of the Church, presided over by a High Priest. There are various auxiliary organizations, as the Relief Societies, Zion's Religio-Literary Society, Young Men's and Young Women's Mutual Improvement Associations, Sabbath Schools, etc. The Mormons are great propagandists, the idea being inculcated in them from childhood. A recent report says the Mormon Church is "stronger in point of membership, wealth and geographical extension than it has ever been before."[3] In 1902 an official report was made showing that of the Mormon membership 36,745 are listed as belonging to some grade of the Melchisedec Priesthood and 25,700 belonging to the Aaronic Priesthood.[4] These figures represent the Utah Church enrollment. The Reorganized Church has a much less number, only about 5,400 being listed as ministers.[5]

The majority of converts to Mormonism are those who have been identified with some evangelical Church. The Mormon missionary finds it easy to make an appeal to people of visionary temperament, those who believe in signs, dreams, spirits, etc. They are often able to draw upon the sympathies of the people by relating their

[3] *Literary Digest,* December 7, 1918.
[4] "Mormonism—The Islam of America," by Kinney, p. 77.
[5] Conference Minutes, 1915, (R), p. 1963.

side of the stories of persecution and sufferings in consequence of their missions. They ridicule the ordinary method of Church finance, telling the people how the preachers are fleecing their flocks, preaching for hire, etc., but are careful to withhold the Mormon system of tithing and entire consecration of all one's property, until the convert is safely landed within the fold.

The missionary makes a fruitful appeal to that class in Protestantism who are prone to dissatisfaction. Polygamy as a doctrine appeals to the sensual minded. To the covetous there is the appeal of special financial and temporal advantage, as the Mormons are represented as being prosperous in this world's goods. Another strong appeal is made to that class of men who are looking for positions of honor—the Mormon system of priesthood holds up the prospect of ecclesiastical position and advancement. These positions are dealt out to those who are in the favor of the leading men of the Church.

The aims of the Mormon organization are not confined to ecclesiastical lines alone; the organization from that point of view would not have attracted the attention of the world as it has. In addition there is the matter of its engagement in temporal pursuits—in the material things of the world, so that the Church has become very wealthy. Its officers are holding

large properties, which have come into the possession of the Church by the Tithes and Consecrations of the people. The anti-Mormon public is beginning to ask if the Mormon Church is not a gigantic "Trust" and as such in violation of the law.[6]

There have been scandals, within and without the Church, over the matter of its connection with temporal affairs from the very beginning of its history to the present time. The spiritual leaders of Mormonism have ever taken care to keep in close touch and control of financial matters. The organization is not a wealth distributing institution but has been wonderfully successful in collecting wealth, the disposition of which is concentrated in the hands of a few officials.

Another effect of the Mormon organization is its influence in political circles. The political power of the Church has been one thing with which the United States Government has had to reckon in not a few instances. In Mormonism we have a great ecclesiastical, temporal, and political government within the national government. It is openly asserted that the Mormon Church holds the balance of power in several of the western states. It is comparatively easy for the Church to throw its votes in favor of any person, or persons, whom it may

[6] "Mormonism—The Islam of America," p. 88.

desire to have elected to high positions in state or national government. Joseph F. Smith, late President of the Utah Church, was regarded as a political boss. The Reorganized Church has never been able to attain sufficient numerical strength to attract attention politically. Its whole system of government, however, is the same as that of the Utah Church in a modified form. The political aspirations of the Mormon Church began very early in its history. Joseph Smith, its founder and chief Prophet, introduced a kingly form of government, having himself ordained as King, to reign over the house of Israel forever.[7]

At the time of his death he was running for the presidency of the United States, with his colleague, Sidney Rigdon, aspiring to be vice president.[8]

Smith had called in practically every one who was out as a missionary, or a preacher in the Church, and had sent them forth to stump the country for him. At the same time he was the Mayor of the City of Nauvoo, Judge of the Municipal Court, and Lieutenant-General of the Mormon Army. His colleague, Rigdon, was postmaster in this city of the Saints.

The unseating of Mr. Roberts, a Mormon Apostle, from the Congress of the United

[7] *Saints' Herald,* Vol. 51, No. 4, statement of Wm. Marks.
[8] *Nauvoo Neighbor,* June 26, 1844.

States, and the recent attempt to unseat Senator Reed Smoot, another Mormon Apostle, together with the Congressional investigation of the whole question, have brought the political phases of the Mormon Church clearly before the world.

In the State of Illinois, before there was any dissention in the Mormon Church, because of the conduct of the Church a neighboring Gentile newspaper inquires of the citizens:

"If it comes to this, that Joe Smith is to control the number of votes in our county, are we not, in effect, the subjects of a despot? Might we not as well be serfs to the autocrat of Russia? What need have we of the elective franchise when a Church can rise up in our midst controlled by the magic of one to dispense political favors."[9]

The leading aim and tendency of all branches of the Mormon Church is to colonize, to do all substantial and constructive work within the gathering places. The organization of the Church is suited to this aim.

Mr. A. L. Thomas, once Governor of Utah, said:

"The instinctive love of country which is the distinguishing characteristic of the American people does not find a responsive sentiment in Utah.

[9] *Warsaw Illinois Signal*, June 9, 1841.

The orthodox Mormon, in every political and business act, puts the Church first, country afterward. It cannot be otherwise, for the priesthood claims all government but its own to be illegal, and claims a separate political destiny and ultimate temporal dominion, and by divine right.'' [10]

Concerning the power and influence of the Mormon Church, Dr. Bruce Kinney has said:

''Considering their numbers, no other body of people in the world exerts so great an influence upon the realm of which it is a part . . . because of their numbers, organization, solidarity, fanaticism and unpatriotic political intentions, they constitute the gravest menace to our American and Christian institutions.'' [11]

As we thus compare the Mormon organization, which the Mormons have asserted to be the same as that of the primitive Christian Church, we find there is a vast difference in purpose, plan, and simplicity.

NOTE.—The membership of the Mormon Church now numbers, approximately, 600,000. Of this number about 100,000 are identified with the Reorganized Church. In the period of twenty-five years between 1890 and 1915, the Mormon Church gained in membership 230,875.—*World Almanac,* 1918.

NOTE.—Enquiry of the Information Bureau of *The Christian Herald,* brought the following reply from Mr. Frederic J. Haskin, Director, regarding present Mormon statistics: "There is no data obtainable as to the increase in member-

[10] *The Watchman-Examiner,* Vol. 95, No. 41. Article.
[11] *Ibid.*

ship of late years, great secrecy being observed in this matter." Why is it kept secret unless for some insidious purpose?

The Reorganized wing published their statistics and in 1895 numbered 32,889 members. In 1919 they report 90,825 members which shows substantial growth. The total assets of this body amounted to $343,213.82 in 1912, and in 1919 they are reported as $2,329,419.21.

It is asserted that previous to the war "about seven or eight hundred Mormon converts, mostly women, pass through the port of Boston annually."

It is also said that the amount received in tithing and consecrations, by the President of the Mormon Church in Utah, is $4,000,000 annually. With that he does as he may please, and he was pleased to build a large Mormon Church in Brooklyn, N. Y., for one thing, in 1918.

X

MISSOURI'S DEFENSE

IN the teaching of Mormonism, Missouri is the "Land of Promise."[1] It was there that they hoped to establish Zion, the New Jerusalem, the City of God. They made attempts to gather within the State at Independence, and also at Far West. From both these places they were driven out by drastic methods.

Because of this there was always a feeling on the part of the Mormons against the people of the State. After the Mormons settled in Illinois, its leaders were wanted by the authorities of the State of Missouri, to answer to several charges which had been lodged against them and on which they were awaiting trial in jail when they made their escape. However, the authorities of the State of Missouri were never able to succeed in capturing these men. But why did Missouri persecute the Mormons? Was the State guilty of the sin of religious persecution? The Mormons had spread abroad the report that they were victims of injustice and

[1] "Doctrine and Covenants," (R), 57:2.

religious intolerance, and that, too, in a professed Christian land. In order to answer these charges and explain the attitude of the State, and that the facts might be known, the State Legislature, in 1841, upon the recommendation of the Governor, ordered printed a document, "Containing the Correspondence, Orders, etc., in relation to the disturbances with the Mormons, and the evidence given before the Fifth Judicial Circuit Court at Richmond, in a trial of Joseph Smith, Jr., and others for high treason and other crimes against the State, November 12, 1838."[2]

Copies of this document are rare, but the matter set forth is of vital interest to every person who desires information with regard to the history of Mormonism. The evidence given was that which came principally from those who had been Mormons, many of them holding high office in the Church. This evidence shows the inner character of the movement and how it was that such a body of people could not be tolerated in a land of equal rights and privileges. Quoting from this document we notice

NOTE.—The Mormons have boasted the assertion that Smith, though arrested many times, was, in most cases, entirely absolved from all charges. In the instance cited above he was never brought to final trial. In other instances charges made by his accusers were dismissed by courts whose officers were Mormons.

[2] A copy is in the New York City Public Library.

the testimony of Mr. Thomas B. Marsh, who was President of the Twelve Apostles. He testified before this court as follows:

"They have among them a company consisting of all that are considered true Mormons, called the Danites, who have taken an oath to support the heads of the church in all things that they say or do, whether right or wrong; many however, of this band are much dissatisfied with this oath as being against moral and religious principles. On Saturday last I am informed by the Mormons that they had a meeting at Far West at which they appointed a Company, for the purpose of burning and destroying; . . . This burning was to be done secretly by going as incendiaries. At the same meeting, I was told, that no Mormon dissenter should leave Caldwell County alive; and that such as attempted to do it should be shot down . . . The plan of said Smith, the Prophet, is to take this State and he professes to his people to intend taking the United States, and ultimately the whole world . . . I have heard the Prophet say that he would yet tread down his enemies and walk over their dead bodies; that if he was not let alone he would be a second Mahomet to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean . . . So it should be eventually with us, 'Joseph Smith, or the sword.' "

Following this statement appears the statement of Orson Hyde, another one of the famous "Apostles," who says:

"The most of the statements in the foregoing disclosure of Thomas B. Marsh, I know to be true, the remainder I believe to be true."

These statements were subscribed and sworn to October 24, 1838. Mr. John Whitmer, one of the famous "witnesses" to the "Book of Mormon," testified in part:

"About the 17th of April last, at a meeting of perhaps twenty-five, in Far West, Joseph Smith, Jr., spoke in reference to difficulties they had and their persecutions, and etc., in and out of the church. Mr. Smith said in the future he did not intend to have any process served on him, and the officer who attempted it should die; that any person who spoke or acted against the Presidency or the Church should leave the Country or die."

Mr. John Cleminson testified, in part, as follows:

"When process was filed against Joseph Smith and others in my office as Clerk of Caldwell Circuit Court, for trespass, Joseph Smith, Jr., told me not to issue that writ, that he did not intend to submit to it; . . . That he would not suffer it to be issued; and I felt myself intimidated and in danger, if I issued it, knowing the regulations of the Danite Band. . . . I went in the expedition to Daviess County in which Gallatin was burned as I felt myself compelled to go."

Samson Avard, who was known as a leader of the Danite Band, gave his testimony as follows:

"About four months ago, a band, called the Daughter of Zion was formed by the members of the Mormon Church, the original object of which was to drive from the County of Caldwell all those who dissented from the Mormon Church; in which they succeeded admirably, and to the satisfaction of those concerned. I considered Joseph Smith, Jr., as the prime mover and organizer of this Danite Band. The officers of the band, according to their grades were brought before him, at a school house, together with Hyrum Smith and Sydney Rigdon; the three composing the First Presidency of the whole Church. Joseph Smith, Jr., blessed them and prophesied over them; declaring that they should be the means, in the hands of God, of bringing forth the millennial kingdom. It was stated by Joseph Smith, Jr., that it was necessary that this Band should be bound together, by a covenant, that those who revealed the secrets of the society should be put to death."

Mr. John Corrill, who had been a prominent Bishop of the Church but left it soon after these iniquities became known, wrote a book in which he gave his reasons for renouncing Mormonism. He testified as follows:

"I was afterwards invited to one of these meetings, where an oath, in substance the same as testified by Dr. Avard, was administered. . . . At a

second or last meeting I attended, the Presidency, (to-wit: Joseph Smith, Jr., Hyrum Smith and Sidney Rigdon,) and also George W. Robinson was there. There was at this meeting a ceremony of introducing the officers of the Society to the Presidency, who pronounced blessings on each of them. . . . Joseph Smith, Jr., said, if the people would let us alone, we would preach the gospel to them in peace, but if they come on us to molest us, we would establish our religion by the sword, and that he would become to this generation a second Mahomet."

Mr. W. W. Phelps, a prominent Mormon but who was now numbered with the dissenters, testified, in part, as follows:

"I heard D. W. Patton, say that Rigdon was writing a declaration to declare the Church independent. I remarked to him I thought such a thing treasonable—to set up a Government within a Government . . . I was invited to a school house where I was admitted. The men being paraded before the door when I arrived in number 40 or 50. It was remarked that these were true men . . . a guard was placed around the house . . . Mr. Rigdon then commenced making covenants with uplifted hands. The first was that if any man attempted to move out of the County or pack things for that purpose, that any man in the house, seeing this without saying anything to any other person, should kill him and haul him aside into the brush and that all the burial he should have should be in a Turkey Buzzard's guts."

This Mr. Phelps, after a few years, returned to the Church at Nauvoo, was duly pardoned and later went to Utah where, it is said, he played the part of the "Devil" in the secret endowment house ceremonies. Mr. G. M. Hinkle, Reed Peck and others gave corroborating testimony in connection with the above.

After Joseph Smith and others had been apprehended and placed in jail awaiting trial, he denounced those who had testified against him and revealed the secrets of this band, as follows:

"In fine we have waded through an ocean of tribulation and mean abuse practiced upon us by the ill-bred and the ignorant, such as Hinkle, Corrill, Phelps, Avard, Reed Peck, Cleminson and various others, who are so very ignorant, that they cannot appear respectable in any decent civilized society, and whose eyes are full of adultery and cannot cease from sin. Such characters as McLellin, John Whitmer, D. Whitmer, O. Cowdery and Martin Harris are too mean to mention and we had liked to have forgotten them. Marsh and another whose hearts are full of corruption . . . Therefore, we say unto you, dear brethren in the Name of the Lord Jesus Christ, we deliver these characters unto the buffetings of Satan, until the day of redemption, that they may be dealt with according to their works."[8]

[8] *Millennial Star,* Vol. 16, pp. 626, 628.

It will be noticed that among these men whom the Prophet condemns so bitterly are the ones who had figured so prominently in the whole scheme of Mormonism. Here are the names of the famous "three witnesses" to the "Book of Mormon," also Bishops and Apostles. These men had given away the secrets that brought about the charge of "high treason."

In this same connection we quote from a

NOTE.—Justus Morse, who had been a member of the Mormon Church under the first Prophet and later was identified with the Reorganized Church, holding the office of High Priest, testified in March, 1887, in part as follows: "In the year 1838, at Far West, Caldwell County, Mo., I was made a Danite, in an organized meeting for that purpose in a schoolhouse at that place. Brother Dr. Sampson Avard had charge in organizing this band, divided into tens, fifties, and hundreds—Joseph Smith, Sydney Rigdon and Hyrum Smith were present frequently at our meetings and were cognizant of what was going on, being present at our *secret* meetings . . . in a deep ravine in the year 1838, aforesaid, and with a guard around us on the high ground to prevent interruption or being heard, was there taught and instructed by Joseph Smith, Sidney Rigdon and Hyrum Smith, that the Church could not advance without means, and we must obtain, must get money and means to carry on the work whether right or wrong, honest or dishonest—that the Church should 'suck the milk of the Gentiles,' that we had been injured by the mob in Missouri, and to take from the Gentiles was no sin. . . .

In the year 1841 Danite brethren came to my house in McDonough County, Illinois, and asked me to secrete goods which they had taken from a store. . . . I still believe that Joseph Smith was called of God." (Quoted from "The True Origin of Mormon Polygamy," by Shook, pp. 168–171.)

This proves the existence of the Danite band; its authorization by the Prophet and his colleagues; its purpose and criminal character; its continued existence after the Missouri experiences—by a man who still retains his faith in Smith as a Prophet.

document signed by eighty-three Mormons at Far West, June, 1838, addressed to Oliver Cowdery, David Whitmer, John Whitmer, William W. Phelps, and Lyman E. Johnson. It reads:

"Out of the county you shall go, and no power shall save you. And you shall have three days after you receive this communication . . . But in that time if you do not depart, we will use the means in our own power to cause you to depart; for go you shall.

. . . Vengeance sleepeth not, neither does it slumber, and unless you heed us this time, and attend to our request, it will overtake you as a Lion when you do not expect . . . After Oliver Cowdery had been taken by a State Warrant for stealing, and the stolen property was found in the house of W. W. Phelps; in which nefarious transaction John Whitmer also participated. . . . We will give an epitome of your scandalous conduct and treachery for the last two years. We wish to remind you that Oliver Cowdery and David Whitmer were among the principal of those who were the means of gathering us to this place by their testimony which they gave concerning the plates of the 'Book of Mormon;' that they were shown them by an Angel, which testimony we believe now, as much as before you had so scandalously disgraced it . . .

Oliver Cowdery, David Whitmer and Lyman E. Johnson, united with a gang of counterfeiters, thieves, liars, and black legs of the deepest dye, to

deceive, cheat, and defraud the Saints . . . During the full career of Oliver Cowdery and David Whitmer's bogus money business it got abroad in the world that they were engaged in it and several gentlemen were preparing to commence a prosecution against Cowdery, he finding it out took with him Lyman E. Johnson, and fled to Far West with their families; Cowdery stealing property and bringing it with him."

The Mormons had made many charges against the Missourians, so the Missourians were answering by publishing the charges which the Mormons had made against each other. If it was wrong for the Missourians to drive out the Mormons from their State, because of their treacherous conduct, how about the justice manifest by the Mormons in driving out their own people?

Here are charges that these Mormons were guilty of statutory crimes; stealing and counterfeiting. Mr. David Whitmer wrote a booklet in 1887, in which he recounts the bitter experience of being driven out of Far West, in June, 1838.[4] He tells of the secret formation of the band of Danites, Dr. Avard being put in as leader. All Mormon men refusing to be bound by its oaths were considered dissenters. His persecutions, he says, were because of his efforts to persuade his brethren that they were doing wrong. Not

[4] An address to all believers in Christ.

only were the Mormons thus complaining of treatment meted out to them by Mormons, but the people of the State were making frantic appeals to the Governor for protection from these people. Note the following:

"I, Philip Covington, an acting Justice of the peace within and for said County, (Daviess) do certify that on the 13th ins't, one hundred or more Mormons marched to Gallatin and drove the citizens from the said place, then robbed the store and Post Office, and burned said store and office. On the 20th, of this instant, twenty-five armed Mormons came to my house, and gave me orders to leave the county against the next morning, or they would be upon me and my family.

Myself with other citizens have left the county. They are now robbing and burning the dwellings of defenseless citizens. Given under my hand this 22nd day of September, 1838."

In an old Mormon paper published at Far West about this time, Joseph Smith, the editor, came out with the following threat:

"We are absolutely determined no longer to bear, come life or come death, for to be mobbed any more without taking vengeance we will not."[5]

In his revelations Smith had taught, after an enemy should come upon you for three times,

[5] *The Elders' Journal,* Far West, August, 1838.

then he is delivered into your hands, and "If thou reward him according to his works, thou art justified."[6] In this way the people could take the justice of their cause in their own hands and mete out treatment in any manner they might elect. Another citizen, Mr. Adam Black, testified:

"On the 19th, they (Mormons) marched through the County and drove a number of citizens from the County and robbed their houses and burned them. My house was amongst the rest; about twelve o'clock the same night they were seen burning down five houses in Gallatin, the County Seat of Daviess County.

. . . There is not a single officer left in said County to execute the laws of our land; and in behalf of the citizens of said County and in my own behalf I ask the executive of the State to be reinstated in our homes, and the necessary and legal steps be taken to recover our property and bring the offenders to justice."

In the History of the Mormons, as written by themselves, there is abundant evidence to show that these armed bands who were going about the country threatening the Missourians,

NOTE.—It is very common throughout Mormon history to find the word "mob" applied to any persons who were in the least disagreement with the Mormons.

[6] "Doctrine and Covenants," (R), 95:5.

etc., were accompanied by Smith, and Avard, and other Mormons of prominence.[7]

After the trouble had finally come to an issue and the truth was known, an effort was made to cast the burden of the sin of the Danites upon others than the Church leaders. In the History of the Reorganized Church may be found the following:

"It was some time before this that the order known as the Danites was organized. This, as will be seen, was not done with the knowledge of the Church authorities, nor by their order.

It was a secret organization which was severely condemned by the leaders of the Church as soon as it became known to them. The chief instigator was not only reprimanded but he was expelled from the Church, and it was supposed the movement was effectually killed; but it was in after years revived by wicked and evil designing men and has since been the cause of much evil."[8]

An effort was made by Smith to lay the blame wholly upon Dr. Sampson Avard. From the jail in Missouri he wrote as follows:

"We further caution our brethren against the impropriety of the organization of bands, or companies by covenants, oaths, penalties or secrecies, but let

[7] *Millennial Star,* Vol. 16, p. 246. "Church History," (R), 2:185–190.
[8] "Church History," (R), 2:219.

the time past of our experience and suffering by the wickedness of Dr. Avard suffice . . .

You humble servants intend from henceforth to disapprobate everything that is not in accordance with the fullness of the gospel of Jesus Christ."[9]

He further says:

"When the knowledge of Avard's rascality came to the Presidency of the Church, he was cut off from the Church and every means proper was used to destroy his influence . . . let it be distinctly understood that these companies of tens, and fifties, got up by Avard, were altogether separate and distinct from those companies of tens and fifties organized by the brethren for self defense . . . Therefore let no one hereafter by mistake or design, confound this organization of the Church for good and righteous purposes with the organization of the Danites, of the apostate Avard, which died almost before it had existence."[10]

These statements are very misleading. They are an apology on the part of the very person guilty. Dr. Avard was expelled from the Church, but when? It was March 17, 1839, several months after these troubles had occurred and when most of the Mormons had removed from the State.[11] This organization did not die, as asserted, but continued at Nauvoo and later perpetrated the awful Mountain

[9] "Church History," (R), 2: 324–325.
[10] *Ibid.*, pp. 222–223.
[11] *Ibid.*, p. 359.

Meadows Massacre." If there was an organization apart from that of Avard's band, it is strange that it did not survive. It is also strange that companies of "tens and fifties" could have been recruited out of the Mormon ranks without the knowledge of the Church leaders. These assertions are all in direct conflict with the testimony quoted, as given before the court by leading Mormons, which shows that the whole matter was known and fostered by the Church and its leaders.

But to return to consideration of things in Missouri. The Governor answered the appeal of the people for protection, by ordering a company of militia under Captain S. Bogart, to range the line between Caldwell and Ray Counties to prevent invasions by persons in arms. As his company was encamped on the banks of Crooked River, they were attacked by the Mormons under command of Captain Patten. A few men were wounded and killed on either side. However, that was not the significant thing; the fact that the Mormons were in open rebellion to the military forces of the State moved the Governor to drastic action. On October 27, 1838, he issued the famous order of extermination, in which he said, "The Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary

[12] "Story of the Mormons," by Linn, chap. 16.

for the public peace—their outrages are beyond all description." [13]

Shortly after these events the military forces of the State surrounded the Mormons at Far West and Joseph and Hyrum Smith, and others of the leaders were delivered up and incarcerated in jail to await trial and action of the law. Then began the exodus of the Mormon colony from the State, and crossing the Mississippi they settled in Illinois. Afterward, all the Mormon prisoners succeeded in making their escape.

To exterminate a people or drive them from the State seemed a cruel thing to do. But the threat came first from the Mormons. Sidney Rigdon, who was appointed to be a "spokesman" [14] for the people and for Smith, declared in his Fourth of July oration at Far West, July, 1838, "It shall be between us and them a war of extermination, for we will follow them till the last drip of their blood is spilled or else they will have to exterminate us." [15]

After this speech Joseph Smith, who sat on the platform with Rigdon, led off with a shout of "Hosanna and Amen." In a Mormon paper published there we note in the arrangements for the day the following:

[13] Quoted in full by Linn, p. 205.
[14] "Doctrine and Covenants," (R), 97:3.
[15] "Church History," (R), 2:165.

"Fourth. That Jared Carter, Sampson Avard, and Cornelius P. Lott act as Generals, before whom the Military band shall pass in review." [16]

So it appears that Mr. Avard was in full fellowship and accord with the Mormon people at the time and it is difficult to believe that he ever was out of harmony with the leaders, notwithstanding the assertion to that effect.

General Clark, after the Mormons had been quelled by military force at Far West, made an address to them, in part as follows:

"I am sorry, gentlemen, to see so many apparently intelligent men found in the situation you are; and O! if I could invoke the great spirit, the unknown God, to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound that you no longer do homage to a man.

I would advise you to scatter abroad and never organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors: you have brought upon yourselves these difficulties by being disaffected, and not being subject to rule.

And my advice is that you become as other citizens, lest by a reoccurrence of these events you bring upon yourselves irretrievable ruin." [17]

[16] *The Elders' Journal*, Vol. 1, No. 4, p. 60, published 1838.
[17] "The Story of the Mormons," by Linn, pp. 209–210.

From this it would appear that the Missourians were not willing opponents of the Mormons. The Missourians were on the ground first. It was their home. Its interests were sacred to them. The Mormons were newcomers. Had they chosen to live in peace and obey the laws there would have been no trouble for them. Many Mormons are living in that State now enjoying all the privileges of citizens. Had it not been for their fanatical ideas, the blundering wickedness and ignorance of their leaders, it is highly improbable that the people of Missouri would ever have persecuted them, or have driven them from the State.

Thus it appears that the Mormons would never have been driven from the first settlement at Independence, Missouri, in 1833, had they been willing to settle down and enjoy the common life with other citizens. The following is part of a statement expressing the sentiment of the people regarding the Mormons who were coming to settle at Independence. It reads:

"We are daily told, and not by the ignorant alone, but by all classes of them, that we (The Gentiles) of

NOTE.—Interest in the history of the Mormons in Missouri in these early days is indicated by recent articles in *The Missouri Historical Review* for January, 1919 ff. Here Mr. R. J. Britton writes on, "Early Days on Grand River and the Mormon War." Prof. E. W Violette in his late (1918) "History of Missouri," devotes an illustrated chapter to a similar subject.

this County are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying Angel, the judgments of God, or the arm of power, they are not fully agreed among themselves." [18]

It would be almost impossible for the citizens to live in peace with a band of religious fanatics harboring such ideas.

And in the second instance, it would be impossible for the citizens at Far West and vicinity to tolerate the existence of a people having a secret band, committed to depredations upon them and the assassination of apostates from the Church. For drawing the sword in Missouri, the Mormons were ousted from the State.

[18] *Millennial Star*, Vol. 14, p. 488.

XI

GATHERING TO ZION

THE belief "That Zion will be built upon this Continent" is one leading principle of Mormonism that has been the chief cause of the movements of the Church to several locations.

The place designated in the revelations of Joseph Smith, as the central gathering place, is Independence, Jackson County, Missouri. He declared, "Wherefore this is the land of promise, and the place for the city of Zion."[1]

The idea of gathering has always met with a ready acceptance on the part of the Mormons. In the numerous attempts to gather and establish Zion they have made tremendous sacrifices, even forsaking relatives, friends, and earthly possessions in order to carry out plans offered to them as the will of the Lord. So many passages of Scripture refer to "Zion," the term being so familiar and so closely associated with deep religious sentiment, it has been practically

[1] "Doctrine and Covenants," (R), sec. 57.

easy to inculcate the idea in the minds of all Mormons.

Because of the social unrest, occasioned by the many industrial problems, the great moral issues and political dissatisfactions, the inequalities in the distribution of wealth and position, it has not been difficult to convince minds open to such conviction that there should be some effective solution to our many modern problems. Believing implicitly in the revelations of the Prophet, the people were willing to submit to his leadership, hoping thereby to receive the promised inheritance, when all those good things promised in ancient and modern revelation might come to them.

The utter failure that has followed each attempt on the part of Smith, to establish Zion, is an outstanding fact that reflects seriously upon his revelations and his worthiness as a religious leader.

The fundamental reason for the gathering was based upon the idea that the world is "ripening in iniquity"; that the wicked, all except the Mormons, are awaiting destruction.

"It shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety."[2]

Those passages of Scripture that tell of the

[2] "Doctrine and Covenants," (R), sec. 45.

deliverance of the righteous and the destruction of the wicked were freely quoted in this connection. The Lord was not to "spare any that remaineth in Babylon," meaning the Gentiles, or all non-Mormons. Smith interpreted the parable of the "Treasure hid in a field" as follows:

"See the Church of the Latter Day Saints, selling all that they have, and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each others' afflictions in the day of calamity."[3]

People were much influenced by such interpetations and revelations and sold out their property, and in accordance with the revelation began to gather out of the "eastern countries" to journey to the "western countries," to Zion, where "a feast of fat things, of wine on the lees well refined" was prepared, "That the earth might know that the mouths of the Prophets shall not fail."[4]

There being no degree of fellowship between the Mormons and the people of Missouri, it soon began to appear that they could not long survive in close proximity with them. Finally, hostilities broke out in the autumn of the year 1833. Many acts of cruelty were committed on

[3] *Millennial Star*, Vol. 15, p. 447.
[4] "Doctrine and Covenants," (R), sec. 58.

both sides. The Mormons felt that they were justified in defending themselves and the Missourians felt that they must take harsh steps to rid their country of a people who regarded them as enemies, and as wicked people, even before they were acquainted with them.

The result was that the Mormons hastily gathered up their effects and crossed the Missouri River into Clay County.

Thus, Zion met with a complete defeat that was most distressing. Smith, apparently, was much puzzled for a time, but soon made himself bold to give a revelation in which he declared, "Zion shall not be moved out of her place."[5] He further declared that the Lord "would let fall the sword of mine indignation in behalf of my people"; that the people "shall return and come to their inheritances."

As a result of these and other revelations, Smith formed the army, as mentioned before, at Kirtland, Ohio, where he was at this time, and placing himself at its head marched to Missouri with a view to restoring his people in Jackson County, whither they had been expelled.

His revelation instructed them, in part, as follows:

"Therefore get ye straightway into my land; break down the walls of mine enemies, throw down

[5] "Doctrine and Covenants," (R), sec. 98.

their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies."[6]

This was the first attempt on the part of the Mormons to raise and command an army. Under the assumed name of "Baurak Ale" Joseph Smith stood at its head as the "General."[7]

Finally the army disbanded and the whole venture ended in a complete defeat.[8] All the promises of restoration upon the chosen land failed miserably. The "enemies" were left in possession. This is not a very pleasing topic of conversation for the Mormon of to-day. The Church History published by the Reorganized Church says:

"What was accomplished by all this sacrifice? Impossible to tell. Such questions mortals cannot decide."[9]

It is a wonder that the Mormons would continue to believe in a Prophet whose predictions and commands had failed so utterly. Some of them did become weak in the faith. Smith always had recourse to the conditions of his revelations: viz., "If ye are faithful," "If ye keep my commandments," etc., and could always be safe in pointing to the weakness of his

[6] "Doctrine and Covenants," (R), sec. 100.
[7] "Church History," (R), 1:462 ff.
[8] *Ibid.*, 1:484 ff.
[9] *Ibid.*, p. 487 ff.

people as the excuse for the non-fulfillment of his revelations.[10] Notwithstanding the complete defeat of this first venture at gathering to Zion, the hope persisted for many years that the Mormons would eventually return there. Even after the Mormons were well established in Utah one of the leaders declared:

"You will see the day when Presidents Young, Kimball, and Wells, and the twelve apostles will be in Jackson County, Missouri, laying out your inheritances. In the flesh? Of course.

We should look well without being in the flesh! We shall be there in the flesh, and all our enemies cannot prevent it."[11]

It is useless to note that this prediction failed. The Utah Mormons seem to have forgotten about the revelations that pointed out Missouri as the Mormon Zion. Since they live in the midst of the Mountains, they have put forth the idea that it was predicted by Isaiah,[12] that "The Mountain of the Lord's House" was to be established out there; that they are living in the Zion out from which is to go forth the law, etc.

NOTE.—In a recent statement by a Mormon authority, the limits of "zion" are enlarged to include the whole of America. Article "Mormons in the War," *Literary Digest*, July 27, 1918.

[10] "Doctrine and Covenants," (R), sec. 102.
[11] "Brighamism Exposed," (R), p. 164.
[12] Isa. 2: 1–3.

The members of the Reorganized Church have been reviving interest in the old revelations, although they surely do not understand their historical basis and have been steadily gathering out of other States into Missouri. They have been cautioned to do this with care, regarding the feelings of the people residing there. These members, as a rule, are law-abiding and respectful of the rights and privileges of others. What the effect will be if large numbers shall gather there; what complications may arise, politically and otherwise, no one can tell.

The remnants of the Army which disbanded in Clay County returned to Kirtland, Ohio. Some remained with the Mormon brethren and with them found shelter and hospitality among the citizens of the County, who believed that they had been dealt with unjustly by the people of Jackson County.

However, after a short time they began to change their minds and called a public meeting and asked the Mormons to move on as soon as possible.

This resulted in the Mormons settling in the County of Caldwell and vicinity. Here at a place called Far West, they began to build a city, and on July 4, 1837, it was estimated that more than fifteen hundred Mormons had gathered there.

Here was another opportunity for the

Prophet to test out his predictive powers. Of the prospects for the gathering to another Zion, he says:

"Be it known to the Saints scattered abroad Greeting: That myself, together with my beloved brother, Sidney Rigdon, have been appointed by a general conference of Elders, held in Kirtland, in the House of the Lord, on the 18th of September, for the purpose of establishing places of gathering for the Saints . . .

Who are gathering for a refuge and safety in the day of the wrath of God, which is soon to burst upon the head of this generation, according to the testimony of the prophets;

. . . Now we would recommend to the Saints scattered abroad to make all possible exertions to gather . . . as peace, Verily, thus saith the Lord, peace shall be taken from the earth and it has already begun to be taken . . .

Therefore make haste saith the Lord, O ye my people, and gather yourselves together."[15]

Again he says:

"Our hearts are made glad with the pleasing intelligence of the gathering of the Saints from all parts of the earth to this place, to avoid the destructions which are coming upon this generation."[16]

So the faithful, believing people accepted

[15] *Elders' Journal*, November, 1837, pp. 27–28.
[16] *Millennial Star*, Vol. 16, p. 150.

this doubly assured message and began to assemble from far and near. The Elders went out to preach and as fast as converts were made they were admonished to flee to Zion to escape the fate of those to be found outside. Did not all outside the Ark perish? What then will become of those in Babylon? Make haste! Flee! This was the word and it was heeded. Many who journeyed there died by the way of exposure and endured much suffering besides the breaking up of their homes and the loss of property.

What was the result of all this sacrifice? The people found another bitter disappointment. They found anything other than a place of "refuge and safety"; the destructions they sought to avoid never came; the wrath of God did not burst upon the heads of "this generation." The Mormons so conducted themselves that the Governor of the State issued an order expelling them from the State October 27, 1838. The leaders of the Mormons went to Missouri, this second time, with a vivid remembrance of their late experience with the Missourians in Jackson County. They were armed, and by moving about in armed bands caused alarm on the part of the people. It was the Mormons who first gave the threat of extermination. Sidney Rigdon, in his Fourth of July oration at Far West, declared:

"And that mob that comes on us to disturb us it shall be between us and them a war of extermination; for we will follow them until the last drop of their blood is spilled, or else they will have to exterminate us."[35]

Matters grew steadily more and more threatening; there were several clashes between the people and the Mormons; it became perfectly evident that there could be no toleration of each other; finally the Mormons rushed out and attacked the State Militia; then drastic measures followed, and peace was no more notably taken from the earth than from the midst of the Latter Day Saints. All ended in confusion, suffering and disappointment, in which the innocent were made victims with the guilty. The Mormons began an exodus from the State, going across the Mississippi River into Illinois. Joseph Smith and other leading Mormons were landed in jail on State warrants, but in waiting for trial were able to escape and followed their people to Illinois. At Far West the Mormons had begun the erection of a great Temple. Smith had declared that Adam, the father of the human race, had dwelt there. All hopes of building a Zion at that place were ever after abandoned. What a reflection on all the revelations and promises given through the self-appointed Prophet!

[35] "Church History," (R), 2: 165.

When the Mormons arrived in Illinois the people bestowed upon them generous sympathy and hospitality and other substantial evidences of their good will.

Most of the Mormons gathered in the vicinity of Quincy, but shortly a deal was made for a large tract of land at Nauvoo, a place on the Mississippi River, beautiful and appropriate for the building of a city. After the recent episode in Missouri, the revelations which Smith often received so plentifully became more and more scarce. Several leading men of the Church, including the "three witnesses" to the "Book of Mormon," had become expelled; others had given up in disgust. Smith denounced many of his followers in very bitter terms from the confines of the jail where he was awaiting trial in Missouri.[16]

Now that there was another prospect for the building of Zion at Nauvoo, the revelations began to come again. On the 15th of January, 1841, Joseph Smith, Hyrum Smith and Sidney Rigdon addressed the following to the Saints:

"Having been instrumental in the hands of our heavenly Father, in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the gospel . . . dispose of their effects as fast as circumstances will pos-

[16] *Millennial Star*, Vol. 16, pp. 626–628.

sibly admit, without making too great sacrifices and remove to our city and county . . . this will secure our permanent inheritance and prepare the way for the gathering of the poor.

This is agreeable to the order of heaven and the only principle on which the gathering can be effected—let the rich then, and all who can assist in establishing this place make every preparation to come on without delay . . . the Elders are hereby instructed to proclaim this word, in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord . . . Let the Saints come here—this is the word of the Lord." [17]

Now for the third time the Saints began to show their faith by their works and gathered from various parts of the United States and Canada. Mormon propaganda had met with unusual success in England and converts began to pour in by the ship-load. The people were directed to purchase their lands through Joseph Smith, with the promise of God's blessing upon them if they did,[18] while some were excommunicated for not doing so.[19]

The storm-clouds soon began to hover over this so-called city of Zion. The Illinoians who had, like the people of Clay County, Missouri, received and sheltered the Mormons, sympa-

[17] *Times and Seasons*, Vol. 2, pp. 274–276.
[18] *Nauvoo Neighbor*, December 27, 1843.
[19] *Millennial Star*, Vol. 20, p. 549.

thized with them in their alleged persecutions and condemned their persecutors, now began to look upon them as very undesirable neighbors. The Mormons were accused of crime of nearly every description. The accusations were chiefly made by Mormons, or those who had been Mormons. Their conduct was such that their presence could no longer be tolerated. Under the leadership of Smith, his followers destroyed the printing press of *The Nauvoo Expositor,* which raised the people to the height of fury, and Smith was landed in the jail at Carthage, Hancock County, where a band of infuriated citizens overcame a body of soldiers who were on guard and shot him and his brother Hyrum to death, June 27, 1844.

The Mormons were given a certain time to prepare to leave Illinois, and being compelled by

NOTE.—One of the prevalent tendencies, as a result of Mormon propaganda, is to minimize the menace of Mormonism. It is said to be, "No longer the menace to American ideals that it once was; that polygamy is practically eliminated from the Mormon creed and is publicly discountenanced."

This the Mormons would like the public to believe. But if the public believes this it will be deceived in so doing. The Mormons never ceased polygamous practice, in any degree, from choice. They did what they did by compulsion. When the government began wholesale war on polygamy the Mormons sought peace by "negotiation" and got it through diplomacy. However, every Utah Mormon believes he is in a universe around which are numberless spirits waiting for a body which can only be given through polygamy. Mormon books teach it and Mormon people believe it as ardently as ever. All talk about it as a "Dead issue" is a camouflage of the truth.

a force of arms, they evacuated the city in 1846, the main body following under the lead of Brigham Young to Utah and vicinity. Others followed the several leaders who arose at this time, all of them making wild and extravagant claims, while others gave up their faith in Mormonism forever.

These attempts to gather to Zion so far had only resulted in an opportunity for the leaders to exploit the people, and they clearly demonstrated their mistaken ideas which they had given out as the wisdom of the Almighty.

XII

THE NAUVOO EXPOSITOR

THE leading crisis in the history of the Mormon Church under the leadership of Joseph Smith came with the publication of the above-named paper, the first and only issue bearing date of June 7, 1844.

The principal person engaged in the publication was William Law, who had been elevated to the position of first counsellor to Joseph Smith, in the place of his brother Hyrum.[1]

The paper, true to its name, was published at Nauvoo, Illinois, for the purpose of exposing the evils which it alleged existed in Mormondom at that time. It would seem a thing of vast importance, in view of the general reputation of Mormonism, that every person interested in any degree should know something of the contents of this paper. The Mormon historians have not reproduced its subject matter. A very small per cent of the Mormons of to-day know anything about it. The history published by the Reorganized Church dismisses it with these few words:

[1] "Doctrine and Covenants," (R), 107: 29.

"June 7, 1844, the *Expositor* made its appearance. It contained much that was of a slanderous character, and also affidavits against the character of the Prophet and others."[2]

There seems to be a disposition on the part of present-day leaders of Mormonism to keep the knowledge of the contents of this paper from the people. Immediately upon the publication of the paper, the Mormons, fearing its effect, ordered its utter destruction. The press was destroyed and the type thrown into the street and the publishers were compelled to flee. There are yet a few copies of the paper in existence[3] and the quotations which we make here are direct.

At the time of the publication of the paper Mr. Law, and others associated with him, believed in the Mormon Church. They, however, saw that the practice of things in secret and their public denial would inevitably lead to disaster. They professed to act from high motives that the truth might be known. Nearly everything that was charged against the leaders of Mormonism at the time has since been commonly admitted to have been true.

The *Expositor* set forth its allegations in a series of resolutions, the first of which was a protest against:

[2] "Church History," (R), 2:737.
[3] Quotations are made from original, copy of which may be found in the New York City Public Library.

"The acts of any Court in this Church for the trial of any of its members, which will not suffer the accused to be present and plead their own cause."

Mr. Law and several others had been expelled from the Church without an opportunity to defend themselves. The second resolution charged Joseph and Hyrum Smith and other official characters:

"They have introduced into the Church, false and damnable doctrines, such as plurality of Gods . . . the plurality of wives for time and eternity . . . we are therefore constrained to denounce them as apostates from the pure and holy doctrine of Jesus Christ."

Under the pretext of giving the world "milk before meat," the Utah Mormons have tried to justify themselves in the living of an open lie—they were actually practicing polygamy secretly and denying it publicly. The Reorganized Church to-day is seeking to uphold another falsehood of the rankest sort by asserting that polygamy is only chargeable upon the Utah Mormons. It was charged before there were Utah Mormons. The third resolution was as follows:

"That we disapprobate and discountenance every attempt to unite Church and State; and we further believe the effort now being made by Joseph Smith,

for political power and influence, is not commendable in the sight of God."[4]

At the time Joseph Smith was out on an independent ticket for President of the United States. The resolution sounds more the note of good sense than slander.

The fourth resolution reads:

"That the hostile spirit and conduct manifested by Joseph Smith, and many of his associates, toward Missouri, and others inimical to his purposes, are decidedly at variance with the true spirit of Christianity, and should not be encouraged by any people, much less by those professing to be the ministers of the gospel of peace."

Was there justification for such a resolution? Note the following:

"O Death! wilt thou not give to every honest man a heated dart to sting those wretches while they pollute the land?

And O Grave! wilt thou not open the trap door to the pit of ungodly men, that they may stumble in?"[5]

Again:

[4] Over 300 Elders were out to "Present before the people General Smith's views of the powers and policy of the general government, and to seek diligently to get up electors who will go for him for the Presidency."—*Millennial Star*, Vol. 23, pp. 360–374.

[5] *Millennial Star*, Vol. 22, p. 391.

"Missouri . . . should she continue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated—for her plains shall be bleached with the bones of the slain, and her rivers flow with blood, before another massacre will be suffered."[6]

Missouri had repeatedly attempted to capture Smith and take him back within the State for trial upon the charges pending against him when he escaped from the jail. These threats were made in consequence of these attempts. The Missourians have some very serious charges to make against the Mormons, such as burning their houses, stealing, etc.

The fifth resolution reads:

"That we disapprobate malicious persecution and prosecution. We hold that Church members are alike amenable to the laws of the land; and we further discountenance any chicanery to screen them from the just demands of the same."

As Judge of the Municipal Court of Nauvoo, Smith could discharge from arrest any person in his favor. The manner of administration of justice from that tribunal could not long be tolerated in a free country and resulted in the repeal of the City Charter by action of the State. Hence the resolution was highly justifiable. What an impropriety for a man in Smith's posi-

[6] *Times and Seasons*, Vol. 1, p. 167.

tion to be acting as a judge! The Reorganized Church seems to think it a great outrage that the Utah Church has been so mixed up in secular affairs, even to granting divorces,[7] but in so doing the Church is carrying on the methods employed by the Prophet.

The sixth resolution reads:

"That we consider the religious influence exercised in financial concerns by Joseph Smith, as unjust as it is unwarranted, for the book of Doctrine and Covenants, makes it the duty of the Bishop to take charge of the financial affairs of the Church."

In the Mormon literature of that day Smith is often referred to as "Trustee in Trust."[8] He ever kept close to the receiving department of the Church finances. He was the treasurer of the "Kirtland Safety Society Bank,"[9] which was organized after the Legislature of the State of Ohio had refused to grant a charter, and soon failed, causing great dissatisfaction among the followers of Smith, so that he left Kirtland under cover of the night and never returned.

The seventh resolution reads:

"That we discountenance and disapprobate the attendance at houses of revelling and dancing; dram shops and theatres."

[7] "Brighamism Exposed," (R), p. 142.
[8] *Nauvoo Neighbor*, December 27, 1843.
[9] "Story of the Mormons," by Linn, p. 148½.

Dancing and drinking have continued in the Mormon Church in Utah.[10] The following is of interest, showing the attitude of the Prophet:

"I told Theodore Turley that I had no objection to his building a brewery."[11]

In the Church paper Mr. Turley gave notice of his business, concluding with this:

"N. B. Whiskey, Beer and Cider Barrels, taken in exchange for Beer and Ale."[12]

It seems very probable that the charge made by the *Expositor* could easily be sustained. The eighth resolution states:

"That we look upon the pure and holy doctrines set forth in the scriptures of divine truth, as being the immutable doctrines of salvation, and he who abideth in them shall be saved."

This statement was no doubt called forth by the polygamous revelation, which, the *Expositor* declared, had been secretly introduced by Smith, which declared, "for no one can reject this covenant and be permitted to enter into my glory."[13]

The ninth resolution reads as follows:

[10] "Mormonism—The Islam of America," p. 134 ff.
[11] *Millennial Star,* Vol. 20, p. 647.
[12] *Nauvoo Neighbor,* April 10, 1844.
[13] "Doctrine and Covenants," (U), 132:4.

"That we consider gathering in haste, and by sacrifice, to be contrary to the will of God; and that it has been taught by Joseph Smith and others for the purpose of enabling them to sell property at most exorbitant prices; not regarding the welfare of the Church, but through their covetousness reducing those who had means to give employment to the poor to the necessity to seeking labor for themselves; and thus the wealth which is brought into the place is swallowed up of the one great throat, from whence there is no return."

The tenth resolution reads, in part, as follows:

"That . . . we consider the injunction laid upon the Church, compelling them to purchase property of the Trustee in Trust (Smith) is a deception practised upon them . . .

That the appropriations said to have been subscribed by shares for the building of the Nauvoo House, to have been used by J. Smith and Lyman Wight, for other purposes."

The eleventh resolution was as follows:

"That we consider all secret societies and combinations under penal oaths and obligations to be anti-Christian, hypocritical and corrupt."

A band, called the "Danites," or "Avenging Angels," had been organized in connection with the Church in Missouri. There is evidence of

their existence in and about Nauvoo, and of their evil work in Utah and vicinity.

The twelfth resolution reads as follows:

"That we will not acknowledge any man as King or law giver to the Church; for Christ is our only King and law giver."

It is a fact, well authenticated, as before mentioned, that Joseph Smith was ordained a king to reign over the House of Israel forever![14] Mr. Law, who was officially connected with the *Expositor,* was in position to know what was going on within the inner circle of the Church, as he was a member of the First Presidency.

The thirteenth resolution reads:

"That we call upon the honest in heart in the Church, and throughout the world, to vindicate the pure doctrine of Jesus Christ, whether set forth in the Bible, Book of Mormon or Book of Covenants; and we hereby withdraw the hand of fellowship from all those who practise or teach doctrines contrary to the above."

Mr. Law and others endeavored to maintain a religious organization with a view to carrying out this resolution, but because of the violent opposition of the other Mormons had to desist.

The fourteenth resolution reads:

[14] *Saints' Herald,* (R), Vol. 51, No. 4, Statement of Wm. Marks.

"That we hereby notify all those holding licenses to preach the gospel, who know they are guilty of teaching the doctrine of other Gods above the God of this world; the plurality of wives; the unconditional sealing up against all crimes, save that of shedding of innocent blood; the spoiling of the gentiles, and all other doctrines, which are contrary to the laws of God, to the laws of the country, to cease preaching."

Nearly all these things were taught in the new revelations which Smith had received. The Utah Mormons have continued to stand by them, while the Reorganized Church has been trying to becloud the minds of the people with reference to them.

The fifteenth and last resolution reads:

"That in all our controversies in defense of truth and righteousness, the weapons of our warfare are not carnal; but mighty through God, to the pulling down of the strongholds of Satan; that our strifes are not against flesh or blood or bones; but against principalities and power; against spiritual wickedness in high places."

In the light of the subsequent history of Mormonism it may be clearly seen that all these charges were made on the basis of fact. All Mormons should know these facts.

Immediately after the publication of the *Ex-*

positor the City Council was called by the Mayor, Joseph Smith. Smith declared to the council that "He would rather die to-morrow and have the thing smashed, than live and have it go on, for it is exciting the spirit of mobocracy amongst the people and bringing death and destruction upon us." [15]

Councillor Hyrum Smith, his brother, said he "believed the best way was to smash the press and 'pi' the type." A resolution was passed by the council to cause "said printing press to be removed without delay, in such manner as he shall direct." Smith at once gave the order to destroy the press and "pi" the type in the street, and burn all *Expositors,* and if resistance should be offered to demolish the house, etc.

The Mormons proceeded to carry out this order. Returning from the destruction of the *Expositor,* the crowd was met by Smith at the door of his mansion, where he says, "I told them they had done right and that not a hair of their heads should be hurt for it . . . I then blessed them in the name of the Lord." [16] It has been held by officials of the Reorganized Church that Smith was not to blame for this drastic act that probably cost him his life. The minutes of the Council, published in the Mormon paper, *The Nauvoo Neighbor,* June 19, 1844, shows very

[15] *Nauvoo Neighbor,* June 19, 1844.
[16] *Millennial Star,* Vol. 23, p. 752.

clearly that he was directly responsible. In the same issue he declared:

"If then our charter gives us the power to decide what shall be a nuisance and cause it to be removed, where is the offense? . . . I Therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless not to precipitate in any interference in our affairs, for as sure as there is a God in Israel, we shall ride triumphant over all oppression."

Governor Ford, of Illinois, said:

"The whole proceedings of the Mayor, the Common Council, and the Municipal Court were irregular and illegal, and not to be endured in a free country."[11]

In the *Expositor* there appeared affidavits from prominent persons to the effect that Joseph and Hyrum Smith had taught them the doctrine of polygamy. This and other evidence we will consider in the succeeding chapter.

[11] Ford's "History of Illinois," p. 325.

XIII

MORMON POLYGAMY

THERE is no subject in connection with Mormonism that has provoked so much controversy and comment as polygamy. The Utah Church openly and publicly acknowledged their acceptance of this doctrine, after having practiced it secretly and denying it in their printed statements for years.

The Reorganized Church repudiates the doctrine and seeks to defend Mormonism, under the leadership of Joseph Smith, from complicity in the evil. The Reorganized Church boldly asserts: That "There is not an authentic published word" that ever came from the pen or tongue of Joseph Smith behind which a polygamist can hide.[1]

Heman C. Smith, Church Historian, says:

"There can be found no word in favor of plural marriage in Church publications issued before the death of Joseph Smith, June 27, 1844."[2]

[1] Pamphlet No. 600, "J. Smith in His Own Defense," (R), p. 2.

[2] Pamphlet, "Was J. Smith a Polygamist?" (R), July, 1899.

In a pamphlet entitled "An Open Letter to the Clergy," written by Mr. E. A. Smith, of the Reorganized Church, he says:

"Behind the evil mask of Utah Mormonism is seen the face of Brigham Young, not that of Joseph Smith.

The so-called revelation sanctioning polygamy found in Utah Editions of the Doctrine and Covenants, while it bears the name of Joseph Smith, was never published until eight years after his death, and was then produced by Brigham Young. It is a fradulent document."[3]

This pamphlet is now being circulated, especially among the clergy, in order to win favor toward this sect of Mormonism. Will the facts justify these assertions? They will not. Against these statements we shall offer evidence quoted directly from the publications of the time, proving conclusively that Joseph Smith, the Mormon Prophet, did covertly, under the claim of a revelation from God to him, teach the doctrine of plurality of wives to leading officers and members of the Mormon Church at Nauvoo, Illinois. In the *Nauvoo Expositor,* published June 7, 1844, the following affidavit appears:

"I hereby certify that Hyrum Smith, did read to me a certain written document, which he said was a revelation from God. He said he was with Joseph

[3] "An Open Letter to the Clergy," p. 8.

when it was received. He afterwards gave me the document to read, and I took it to my house and read it and showed it to my wife and returned it the next day.

The revelation authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the law and commanded Joseph to enter into the law. Several other items were in the revelation supporting the above doctrines.[4] WM. LAW."

Mrs. Law, wife of William Law, gave the following sworn statement:

"I certify that I read the revelation referred to in the above affidavit of my husband. It sustained in strong terms the doctrine of more wives than one at a time, in this world and in the next. It authorized some to have to the number of ten, and set forth that those women who would not allow their husbands more wives than one should be under condemnation before God. JANE LAW."

The following statement also appears in the *Expositor* from a "firm friend to the Prophet,"[5] Elder Austin Cowles:

"TO ALL WHOM IT MAY CONCERN:

For as much as the public mind hath been much agitated by a course of procedure in the Church of

[4] Mr. and Mrs. Ebenezer Robinson, prominent members of the Reorganized Church, made a sworn statement, in 1873, that Hyrum Smith taught them the doctrine of polygamy at Nauvoo in 1843.

[5] "Tullidge History," p. 749.

Jesus Christ of Latter Day Saints, by a number of persons declaring against certain doctrines and practices therein, it is but meet that I should give my reasons, at least in part, as a cause that hath led me to declare myself.

In the latter part of the summer, 1843, the patriarch, Hyrum Smith, did, in the High Council of which I was a member, introduce what he said was a revelation given through the Prophet; that the said Hyrum Smith did read said revelation in said council; that according to his reading there was contained the following doctrines:

1st. The sealing up of persons to eternal life, against all sin, save that of shedding innocent blood or consenting thereto; 2nd. The doctrine of plurality of wives or marrying of virgins; that David and Solomon had many wives, yet in this thing they sinned not save in the matter of Uriah.

This revelation, with other evidence that the aforesaid heresies were taught and practised in the Church, determined me to leave the office of first counselor to the President of the Church at Nauvoo, inasmuch as I dared not teach or administer such laws. AUSTIN COWLES."[6]

NOTE.—"The doctrine of plurality of wives is a part of our religion, and necessary for our exaltation in the eternal world. Take unto yourselves more wives." This was said by Orson Pratt, Mormon Apostle. In obedience to it Fathers have bound and whipped their daughters until they would submit to marriage to some old polygamist. A chapter of horrors might be written of the jealousies, quarrels, the cruelties, and hatreds which never die, which have come between polygamous wives in Utah. Although the Utah Mormons claim they have abandoned the practice, they have

[6] These Affidavits are in *Nauvoo Expositor*, June 7, 1844.

by no means ceased to believe the principle of plural marriage. If they were willing to abandon the practice of polygamy on a word from their prophet, who shall say that they may not resume it if a word shall come to that effect? But they have never abandoned it.

NOTE.—We will attempt a critical examination of the "Revelation on plurality of Wives" purported to have been given by Joseph Smith July 12, 1843, at Nauvoo, Illinois, and later, in 1852, made public by the Church in Utah. As a means of identification, some items in the brief description given at the time are here offered:

EXTRACTS FROM THE REVELATION	STATEMENTS MADE CONCERNING IT
Verily thus saith the Lord unto you my servant Joseph, that inasmuch as *you have inquired* of my hand, to know and understand wherein, I, the Lord, justified my servants, Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants as touching the principle and doctrine of their having many wives, and concubines: Behold! and lo, I am the Lord thy God and *will answer thee* as touching this matter.—Par. 1.	"Referred to the revelation read to the High Council of the Church, which has caused so much talk about a multiplicity of wives; that said *revelation was in answer to a question* concerning things which transpired in former days, and had no reference to the present time." HYRUM SMITH.
Therefore *prepare thy heart to receive and obey* the instructions which I am about to give unto you . . . for no one can reject this covenant and be permitted to enter into my glory.—Par. 1.	"It said this was the law and *commanded Joseph to enter into the law.*" WM. LAW.
I have *appointed unto my servant Joseph* to hold this power in the last days and there is never but one on the earth at a time, on whom this power and the keys of this priesthood are conferred.—Par. 2.	"And also that *He* (Joseph) *should administer* to others." WM. LAW.

Therefore when they are out of the world, *they neither marry nor are given in marriage,* but are appointed Angels in heaven, which Angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these *Angels did not abide my law,* therefore they cannot be enlarged but *remain separately and singly,* without exaltation.—Par. 4.

"That on enquiring concerning the passage in the resurrection concerning '*They neither marry nor are given in marriage,*' etc., he received for answer,—Men in this life must marry in view of eternity, otherwise they must *remain as Angels,* or be *single in heaven,* which was the amount of the revelation referred to."—JOSEPH SMITH.

I say unto you, if a man marry a wife, and make a covenant with her for *time,* and for all *eternity,* if that covenant is not by me, or by my word which is my law, and is not sealed by the Holy Spirit of promise, through him, whom I have anointed and appointed unto this power . . . when they are out of the world it cannot be received there, because the Angels and the Gods are appointed there, by whom they cannot pass.—Par. 5.

"They make a criminality, for a man to have a *wife* on the *earth* while he has one in *heaven,* according to the keys of the Holy Priesthood."

JOSEPH SMITH.

And if ye abide in my covenant and commit no murder whereby to shed *innocent blood,* it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the Angels, and the Gods which are set there, to their exaltation and glory.—Par. 6.

"Hyrum Smith did essay to read the said revelation in the said Council; that according to his reading, there was contained the following doctrines: 1st. The sealing up of persons to eternal life, against all sin, save that of *shedding innocent blood* or of consenting thereto."

AUSTIN COWLES.

Then shall they be *Gods,* because they have *no end;* therefore shall they be from everlasting to everlasting . . . then shall they be *Gods* because they have *all power,* and the Angels are subject unto them.—Par. 7.

"The revelation is, the more wives and children a man has in this world, the more honor and glory he will have in the eternal world. *They will sit on thrones* and have dominion—*creating and redeeming worlds.*"

WARSAW SIGNAL.

Verily, verily I say unto you except ye abide my law, ye cannot attain to this glory; for strait is the gate, and narrow the way that leadeth unto the *exaltation.*—Par. 8.

"Therefore when the doctrine of Polygamy was introduced into the Church as a principle of *exaltation,* I took a decided stand against it." WM. MARKS.

Then shall they be *Gods,* because they have no end; . . . Then shall they be *Gods,* because they have all power and the Angels are subject unto them.—Par. 7.

"They (Joseph and Hyrum) have introduced false and damnable doctrines into the Church, such as *plurality of Gods.*" EXPOSITOR.

Go ye therefore and *do the works of Abraham;* enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto *Abraham.*—Par. 12.

"Brother Joseph has a revelation from God that it is lawful and right for a man to have two wives; for as it was in the days of *Abraham,* so it shall be in these days."

MARTHY H. BROTHERTON.

David also received many wives and concubines as also Solomon . . . and in none of these things did he sin against me, save in the case of *Uriah.*—Par. 14 and 15.

"That David and Solomon had many wives yet in this thing they sinned not, save in the matter of *Uriah.*"

AUSTIN COWLES.

Verily, verily I say unto you, that whatsoever you *seal on earth, shall be sealed in heaven.*—Par. 17.

"If there is any sin in it I will answer for it before God; and I have the keys of the Kingdom and *whatever I bind on earth is bound in heaven* . . . and if you will accept of Brigham you will be blessed."

MARTHY H. BROTHERTON.

If any man espouse a *virgin*, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are *virgins*, and have vowed to no other man, then is he justified.—Par. 24.	"2nd. The doctrine of plurality of wives or marrying of *virgins*." AUSTIN COWLES.
And if he have *ten* virgins given unto him by this law, he cannot commit adultery for they belong to him.—Par. 24.	"It authorized some to have to the number of *ten*." JANE LAW.
If any man have a wife who holds the keys of this power and he teaches unto her the laws of my priesthood, as pertaining to these things, then shall she believe, and adminster unto him, or *she shall be destroyed*, saith the Lord your God.—Par. 25.	"Set forth that those women who would not allow their husbands more wives than one *should be under condemnation* before God." JANE LAW.

These statements indicate clearly to all, except those who "prefer" to believe otherwise, that this revelation now pronounced by the Reorganized Church as a "fraudulent document" was known to all these persons in the days of Joseph Smith. All these statements are in the published records of that date and they cannot be denied. The revelation was not written until some time after it had been given. There is no disagreement between it and the common understanding which was had concerning it by those who knew about it.

These affidavits do not appear in the history of the Reorganized Church. In fact, they are known to only a very small percentage of the membership. A comparison of the revelation on polygamy,[1] given in July, 1843, and published in 1852, will show how perfectly the revelation answers to these brief descriptions. Represent-

[1] "Doctrine and Covenants," (U), sec. 132.

atives of the Reorganized Church have been very careless in the way they have tried to cover over and hide this shameful iniquity.

A recent pamphlet, widely advertised, entitled "A Nineteenth Century Prophet and His Work," says:

"Seldom, if ever, is it made clear that Utah Mormonism and polygamy were distortions developed after the death of Smith in 1844. And that the 'Mormon' Church, with its theology, morals, practices, and ideals has been repudiated in the United States Courts as not being the continuation of and successor to 'the original work of Joseph Smith,' and declared to be an 'apostate and secessionist body not entitled to the rights and properties of the original church. This being the case, it is clear that the man and his work must be judged quite apart from Mormonism and what Mormonism popularly stands for."[8]

But the trouble is, this is not the case! The evidence shows that polygamy was the leading "distortion" before as well as after 1844. Such a statement as the above cannot stand in the light of the truth. The Utah Mormons did not contest the actions of the United States Courts referred to. The evidence was *ex parte*. In the case of one of these courts, the Judge, Mr. Philips, told the author that he had made his deci-

[8] "A Nineteenth Century Prophet and His Work." Pamphlet (R).

sion "On the basis of the evidence that had been presented to me." There are very important matters in evidence that he had not reviewed.

Also note the following assertion:

"Not till 1852 was there any mention made of any such revelation, for the best of reasons: it was not in existence.

It was first produced at a conference in Salt Lake City, Utah, August, 1852, but dated back to 1843. This would make it appear abortive—given in 1843 and not made public until nine years later."[9]

Not only do we have mention made of this revelation in the *Expositor,* but by recent searching we have found mention of it in an official Mormon paper, and that too before the death of Smith. Upon the publication of the *Expositor,* the whole city of Nauvoo was in an uproar of excitement. The people in the surrounding country had for some time believed that the Mormons were guilty of the violation of the sacred marriage relation, now the rumors were officially confirmed. Under such conditions the City Council, hastily called, was presided over by Joseph Smith, the Mayor. The minutes of the Council was published in *The Nauvoo Neighbor,* over the signature of the clerk, on June 19, 1844.[10]

[9] *Zion's Ensign,* Independence, Mo., February 6, 1913.

[10] The same may be found also in *Millennial Star,* Vol. 23, pp. 754, 770, 816.

These statements show that the Mormon leaders were at last caught in their barbarous schemes. Note how they equivocate under the pressure of the charges made:

"Councillor H. Smith—referred to the revelation read to the High Council of the Church, which has caused so much talk about a multiplicity of wives, that said revelation was in answer to a question concerning things which transpired in former days, and had no reference to the present time."[11]

The Mayor, Joseph Smith, said:

"They make a criminality for a man to have a wife on the earth while he has one in heaven, according to the keys of the holy priesthood . . . that he had never preached the revelation in private as he had in public—had not taught it to the anointed in the Church in private, which statement many present confirmed.

that on inquiring concerning the passage in the resurrection concerning, 'They neither marry nor are given in marriage,' etc., he received for answer,—men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven, which was the amount of the revela-

[11] *Nauvoo Neighbor,* June 19, 1844. NOTE.—There is no mention of this paper in the history published by the Reorganized Church. It appears that its existence has only recently come to light. The first quotation from it appears in *Journal of History,* (R), October, 1914, p. 452.

tion referred to, and the Mayor spoke at considerable length of explanation of this principle." [12]

Here, in this time of excitement, confronted by the evidence of their iniquity, these brothers in the flesh and confederates in licentiousness contradict each other. One says it has no reference to the present time, the other gives it all away by saying, "Men in this life must marry in view of eternity, otherwise they must remain as angels, or be single in heaven," etc. This is a further identification of the revelation referred to in the *Expositor,* which says: "For these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition to all eternity, and from henceforth are not Gods, but are angels of God, forever and forever." [13]

As the Prophet spoke at length in explanation of the principle, he had the very men in his presence who were afterward the leaders of the Utah polygamous Church. When this revelation was declared publicly, in 1852, it was nothing new, or strange; indeed, the people had been practicing the doctrine for years. The Mormons seemed to feel that everything should come in its time, and 1852 was the time, for they were

[12] *Nauvoo Neighbor,* June 19, 1844.
[13] "Doctrine and Covenants," (U), 132: 17.

almost beyond the bounds of Christian civilization where they could have things their own way.

In this connection we quote the statement of Joseph Smith, son of the Prophet and once President of the Reorganized Church. He admits that the evil grew up gradually in the Church in the later years of his father's life.

"But the evil, un-noted by him, had taken root, and it was too late. What had been possibly innocently spiritual became fleshly, sensual—devilish. He was taken away. He and Hyrum placed themselves in front of the impending storm and went down to death. That which in life they were powerless to prevent, rapidly took the successive forms heretofore stated, and *polygamy after eight years of further fostering in secret,* rose in terrible malignity to essay the destruction of the Church. That my father may have been a party to the first step in this strange development, I am perhaps prepared to admit though the evidence connecting him with it is vague and uncertain."[14]

This statement was written by Mr. Smith himself. It does not appear in the History of the Reorganized Church. It would not be very comforting to the faithful of these days and is in utter contradiction to the present position of the Reorganized Church. It would spoil their

[14] Tullidge, "Life of Joseph the Prophet," pp. 798-800.

case to admit that Joseph and Hyrum Smith went to their death under a storm occasioned by the outraged moral sense of the people on account of fostering polygamy in secret. If there is any vague or uncertain element in the evidence which connects Smith directly with the origin of this doctrine, it is because the thing was fostered in secret. Sidney Rigdon, so well known in all circles of Mormonism, made the following statement just a few months after the death of the Prophet. He says:

"It is a fact so well known, that the twelve and their adherents have endeavored to carry out this spiritual wife business in secret, that I hardly need mention it here, and have gone to the most shameful and desperate lengths to keep it from the public.

First, insulting innocent females, and when they resented the insult, these monsters in human shape would assail their characters by lying and perjuries, with a multitude of desperate men to help them effect the ruin of those whom they had insulted. . . .

How often have these men stood up before the congregation and called God and the Holy Angels to witness that there was no such doctrine taught in the Church."[15]

Mr. Rigdon was certainly a competent wit-

[15] *The Messenger and Advocate,* Pittsburg, Pa., Vol. 1, p. 14.

ness—he was there. There is corroborating evidence of this statement, as the following sworn statement of Miss Marthy H. Brotherton will show. This statement was published in the newspapers, *The Warsaw Signal,* July 30, 1842, and *The Sangamo Journal,* July 22, 1842. This lady tells how she was decoyed into the private office of Joseph Smith by Brigham Young and Heber C. Kimball. Young proposed polygamous marriage to her under the new order. She says:

"My feelings at that moment were indescribable. God only knows them. What! thought I, are these men that I thought almost perfection itself, deceivers, and is all my fancied happiness but a dream?

It was even so; but my next thought was, which is the best way for me to act at this time; if I say no, they may do as they think proper; and to say yes, I never would.

So I considered it best to ask for time to think and pray about it. I therefore said, 'if it is lawful and right perhaps I might; but you know, sir, it is not.'

'Well, but,' said he, 'Brother Joseph has a revelation from God that it is lawful and right for a man to have two wives; for as it was in the days of Abraham, so it shall be in these days.'"

Young then unlocked the door and went out with Kimball after locking it again with Miss Brotherton on the inside. He was absent about ten minutes, when he returned with the Prophet who tried to persuade her to accept Brigham as

her husband. Smith told her he held the keys of the kingdom and that he would be responsible for any sin in connection with it before God. The girl finally was allowed to depart by promising to forfeit her life should she give away the secret. She fled to St. Louis and lost no time in giving her sworn testimony to the public.[16]

As a sample of these public denials of inward iniquity we quote the following:

"NOTICE

"As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines in the County of Lapeer, State of Michigan:

This is to notify him and the Church in general, that he has been cut off from the Church for his iniquity; and he is further notified to appear at the special conference on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church.'' "

Note that it was the error of "Preaching" this doctrine that is the basis of the charge. What kind of procedure is this, that executes a sentence and then cites to a trial? Should not

[16] Quoted in "The True Origin of Mormon Polygamy," by Shook, p. 72.
[17] *Times and Seasons*, Vol. 5, p. 423.

the trial come first? Was this really made in good faith or as a blind?

This notice bears on its face an outstanding falsehood—Hyrum Smith was not one of the "Presidents" of the Church at this time. This statement was made in 1844, while Hyrum Smith had been released from the Presidency and made a Patriarch in 1841.[18] Mr. Willian Law and Sidney Rigdon were associated with Smith, constituting the Presidency, but certainly, in view of statements they have made, they would never have signed this notice. It is a glaring sample of Mormon treachery. Another public denial published by Hyrum Smith is of sufficient importance that we include it:

"*Nauvoo, March 15, 1841.*

To the brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting:—Whereas, Brother Richard Hewitt has called on me to-day to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having *a certain priesthood* may have as many wives as he pleases, and that doctrine is taught here:

I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practiced here. Any man that is found teaching privately or publicly any

[18] "Doctrine and Covenants," (R), 107:29.

such doctrine is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about."

So much of this letter is quoted in the History published by the Reorganized Church.[19] Here is a clear case of covering of facts that amounts almost to an act of dishonesty. We quote the remainder of this letter. It is as follows:

"And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world.

Neither has any elder any authority to preach any mysterious thing to any branch of the Church unless he has a direct command from God to do so.

Let the matter of the Grand Councils of Heaven, the making of Gods, worlds and Devils *entirely alone;* for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them.

For when God commands men to teach such principles the Saints will receive them.

Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faith-

[19] "Church History," (R), 2:731.

ful breast, otherwise he will be brought under condemnation.

By this God will prove his faithful servants who will be called and numbered *with the chosen.* And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until bye and bye.

Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of hands for the gift of the Holy Ghost; teaching the necessity of strict obedience unto these principles; reasoning out of the Scriptures; proving them unto the people. Humble yourselves as in dust and ashes, lest God make you an ensample of His wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant, I am
Your obedient servant,
HYRUM SMITH."[20]

The question is: Are these notices either real or tacit denials of a belief in or practice of

NOTE.—The Utah Church says, "Those denials can be explained and have been and while they are true in the sense and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith, and practised at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the true coin, the counterfeit of which they denounced."—"Historical Record," (U), p. 220.

[20] *Times and Seasons,* Vol. 1, 474.

polygamy? Are they not carefully worded evasions made for the purpose of quieting suspicion? The Mormons went right forward in teaching and fostering this doctrine. Not alone the Mormons who went to Utah did this—there were at least six factions, or parties, who went elsewhere under the leadership of some prominent Mormon and all of them believed and practiced polygamy to some degree.[21] These included the Prophet's brother, William Smith, who advocated polygamy as late as 1851.[22]

As a practical illustration of the Mormon method of dealing with the world, we may note that the leading Elders of the Church continued to make these denials up to near the date when they openly declared belief in the doctrine.

In a public discussion by John Taylor, later one of the Presidents of the Mormon Church, held in France, in July, 1850, he said:

"We are accused of polygamy, and actions the most indelicate, obscene and disgusting, such that none but a corrupt and depraved heart could have contrived . . . I shall content myself by reading our views of chastity and marriage from a work published by us."[23]

He read from the declaration given in the

[21] "The True Origin of Mormon Polygamy," by Shook, pp. 193–194.
[22] *Ibid.*, pp. 194–195.
[23] *Ibid.*, p. 184.

"Doctrine and Covenants," then in force, which seemed to favor his assertion, but the awful truth is that at the very time he was the husband of ten wives.[24]

If one will take time and analyze the letter of Hyrum Smith, one will see that the Mormons have acted in harmony with it. He could say consistently that it had never been taught that a man, "having a certain priesthood," could have as many wives as he pleased. Under the guise of "the mysteries," the things not to be preached unto the world, the things hidden in a "faithful breast,"—these things were to be left alone, "until bye and bye." So, when at last the time was ripe, Brigham Young, in 1852, declared the principle of polygamy, which, as he then said, had been practiced for years.[25]

The Reorganized Church has boldly put forth statements of Emma Smith, wife of the Prophet, which she made in 1879, in which she says:

"No such thing as polygamy, or spiritual wifery, was taught, publicly or privately, before my husband's death, that I have now, or ever had, any knowledge of."[26]

It is impossible to credit this statement with sincerity and honesty. Her son, to whom she

[24] "The True Origin of Mormon Polygamy," by Shook, p. 184.
[25] *Ibid.*, pp. 200–201.
[26] *Ibid.*, p. 186.

made this statement, said, as quoted in this chapter, that these things came in the Church during the later years of his father's life."[27] She must have known about it. The agitation over the secret introduction of polygamy was such that the Mormon and non-Mormon press made frequent reference to it before her husband's death. The old prints are still in evidence.

In earlier days of the Reorganized Church its leading men made admissions that are rather shocking in view of the present affirmations.

Mr. William Marks, one of these leading men, said:

"During my administration in the Church (at Nauvoo) I saw and heard of many things that were practised and taught that I did not believe to be of God;

. . . Therefore when the doctrine of polygamy was introduced into the Church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular with many leading ones of the Church.

. . . Joseph became convinced before his death that he had done wrong . . . He said 'We are a ruined people.' I asked 'How so?' He said, 'This doctrine of polygamy or spiritual wife system, that has been taught and practised among us will prove our destruction and overthrow.'"[28]

[27] "The True Origin of Mormon Polygamy," p. 11 ff.
[28] *Saints' Herald,* (R), Vol 51, No. 4. Same quoted in "The True Origin of Mormon Polygamy," p. 159.

This statement was published in 1853. Mr. Marks was the President of the High Council, where the revelation was introduced. How inconsistent to try to turn aside such a testimony coming from such an indisputable source!

In the first issue of the *Saints' Herald,* official publication of the Reorganized Church, the editor, Isaac Sheen, said:

"Joseph Smith repented of his connection with this doctrine, and said it was of the devil. He caused the revelation on the subject to be burned."[29]

Mr. Sheen lived in Hancock County from 1842 to 1846. He was editor of the *Herald* from 1859 to 1872. He died in 1874. His statement as given above was never questioned while he was living, but now it is dismissed by the statement, "It was only his opinion."

Mr. Jason W. Briggs, the man through whom the Reorganized Church has its very beginning, gave sworn testimony as follows:

"Yes, sir, I heard something about a revelation on polygamy or plural marriage when I was in Nauvoo in 1842; I heard there was one; there was talk going on about it at the time and continued to be."[30]

To the ordinary person it will be a matter of little interest as to who is responsible for this

[29] *Saints' Herald,* (R), Vol. 1, No. 1, published 1860.
[30] "Evidence in Temple Lot Case," Independence, Mo., p. 399. Date about 1895.

doctrine. However, the Reorganized Church, representing a body of people numbering, approximately, 100,000, have staked their all upon the claim that polygamy is not to be charged upon Joseph Smith, the Prophet, and the Church under his leading.

The contention of the Reorganized Church is: That the "Books" do not teach polygamy. Reference is made to the "Book of Mormon," which says:

"Behold David and Solomon truly had many wives and concubines which thing was abominable before me . . . there shall not any man among you have save it be one wife and concubines he shall have none: For I the Lord delighteth in the chastity of women and whoredoms are an abomination before me: thus saith the Lord of Hosts. Wherefore this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."[31]

So much of this statement is usually quoted by the anti-polygamous Mormon. But there is a clause which follows. It reads:

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people: otherwise they shall hearken unto these things." (*Ibid.*)

In the *Arena Magazine* for August, 1902, President Joseph Smith of the Reorganized

[31] "Book of Mormon," Jacob 2: 33–39.

Church in an article on "The Origin of American Polygamy," uses the above quotation omitting the clause. In a reply by President Joseph F. Smith of the Utah Church, as published in the *Arena* for November, 1902, he says:

"The quotation of that clause would have taken away the entire ground of his position. Continuous and added revelation is one of the fundamental doctrines of the Church established by Joseph Smith, the Prophet.

Therefore, the notion that, because plural marriage was not taught in the early days of the Church, it was not declared in later times, is a fallacy, and contrary to the very order and progress that are essential features of the body. That some principles and policies of the Church, even in the days of its youth, were required to be kept back for a period because of the hostility of the world, is indisputable when its history is perused."[22]

A further explanation of this clause is given by a Mormon polygamist as follows:

"God did not abominate David's and Solomon's taking more wives than one each . . . He abominated their abusing the privileges he gave them, in taking women when and where they pleased without consulting him in the matter. And in order that the same thing might not prevail on the American Continent, as they did at Jerusalem, the Lord gave a general commandment, that all his people upon it

[22] *Arena*, November, 1902.

should have one wife each, excepting he wished to speedily raise up a people unto himself—then He would command them;

Otherwise, they were required to observe the one wife system."[33]

When the command came to the Mormons to take up the practice of the doctrine, as it did in the revelation of Joseph Smith, they could do so with perfect consistency. At least so they believe. To them "Polygamy is perfectly consistent with the 'Book of Mormon.'" How about the "Book of Doctrine and Covenants," which says:

"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death where either is at liberty to marry again."[34]

The polygamists answer:

"If it read, 'the crimes of fornication and polygamy,' then you might justly have said that polygamy was designated a crime, but as the passage now stands you cannot reasonably say so. . . .

It says positively that, 'one man should have one wife'—it does not say positively that, a man should not have more than one wife, but it does say posi-

[33] *Millennial Star*, Vol. 15, p. 163.
[34] "Doctrine and Covenants," (R), 111:3.

tively that, 'one woman shall have but one husband.'

No doubt you can now see, plainly, that the doctrine of plurality of wives, is perfectly consistent with the Doctrine and Covenants.'' [35]

The Reorganized Church, in attempting to cast unfavorable reflection upon the Utah Church, in charging them with a departure from the "Books," may be a little surprised to find that the same charge was made against the Church, and the Prophet Joseph, some time before his death. Note the following:

''At the rise of the Church we had full faith in the Jewish scriptures, 'Book of Mormon,' 'Doctrine and Covenants' . . . A new order of things is about to be established which will come in contact with our former statements and teachings . . . as we have hinted at the spiritual wife system, or sealing covenant, as we of late call it, this privilege is not for all at present except by revelation, and we who have entered into this covenant have to act cautiously as the Gentile law is against us . . .

The revelation is, the more wives and children a man has in this world, the more honor and glory he will have in the eternal world. They will sit on thrones and have dominion—creating and redeeming worlds. . . . Be it understood this marrying is all for eternity. But when we find ourselves surrounded by these fair virgins . . . What is to be done? Must we break through these sectarian

[35] *Millennial Star*, Vol. 15, p. 164.

notions? We answer yes! We allow the privilege to the faithful . . . but many of them are weak in the faith giving heed to former teachings—saying they are law abiding men, and believing in the old books and former revelations."[36]

This statement was signed "By Authority of the Twelve." It was written in derision by some one who must have seen a copy of the polygamous revelation, as it shows an acquaintance with its teaching. So, the departure, if departure it was, from the "Books" began at Nauvoo, and was carried on in the continuance of the Church in Utah.

In the face of all these facts, who dare say that Joseph Smith, the Mormon Prophet, was not the instigator of Mormon polygamy?

From the Utah Mormon point of view the doctrine came in by falsehood and deceit of the foulest kind. All the years from 1833 to 1852 the Mormons were accused of polygamy, or something akin to it. During all these years they denied it in every solemn manner known to honest men, and after 1852 solemnly admitted that all these years they had knowingly lied.

The disposition of the Reorganized Church at first was to acknowledge the awful facts; that a revelation had been received by the Prophet; that polygamy was the means or cause of the

[36] *Warsaw Signal*, May 8, 1844. Files in New York Public Library.

Prophet's death and the disruption of the Church. As time went on and the movement grew, and the older men who knew the facts were removed by death, the tremendous difficulty of making a moral impression out of such an immoral background upon the world pressed hard upon the leaders. To bear the shame of following a Prophet guilty of the heinous sin of teaching and practicing polygamy is a disgrace few would want to assume.

Mr. Heman C. Smith, Church Historian, says:

"Believing as we do that Joseph Smith was instrumental in God's hands in restoring the ancient gospel, we prefer to believe that he remained faithful and pursued the paths of honor and virtue unto the end of his life."[*]

One cannot be guided in judgment upon such a matter by mere preference. The facts are accessible, and by them we must be guided.

Polygamy is one of the foulest blots upon the pages of American history. It revives a barbarous practice in the midst of a Christian civilization; it turns love into lust; men into despots and women into slaves; it desecrates

NOTE.—On pages 233–234, Book I, of "The Historical Record," (U), appears the names of twenty-seven women who claimed to be the spiritual or plural wives of Joseph Smith the Prophet.

[*] Pamphlet, "Was Joseph Smith a Polygamist?" (R).

the family hearth; it is contrary to the laws of our physical and moral being; it is a sin against society and a crime against God. One poor Mormon woman said of her experience in polygamy:

"I have never seen a happy day or hour since my husband's second marriage: I have never laid down on my bed at night without drenching my pillow with tears." [38]

Jesus warned His followers, "Beware of false Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." [39] Polygamy was the crowning iniquity of all the iniquities perpetrated by Joseph Smith, and this fruit of his life and teaching stamps him as one of the vilest of the false Prophets of ancient or modern times.

[38] "True Origin of Mormon Polygamy," p. 212.
[39] Matt. 7: 15–16.

XIV

CONCLUSION

IN the foregoing pages we have, very briefly, set forth the fundamental facts in the teaching and practices of the Mormon system.

From the historical point of view we have shown that there is a necessity for a careful reconsideration of the sources of information; that these sources have been edited by Mormon historians; that Mormon history throughout is bad in character.

We have shown serious and vital defects in the sacred books of this new religion. This is of vital consequence on account of the fact that all Mormons affirm that the truth of their religion depends upon the successful testing of the claims of these books.

We have examined the character of the Prophet who founded this religion and we cannot escape the conviction that he was false in his pretensions, grossly immoral in his ideals, wicked and malicious in his purposes, and utterly unworthy to be recognized as a prophet of Jehovah.

In our treatment of Mormon doctrines we have shown that there is one part prepared for the public at large and another for those who have accepted the system.

The Mormon organization is nothing less than a great system of authority that moves at the command of the Presidency of the Church. The various attempts to carry out Zionistic schemes were mistaken notions resulting in signal failures, and were a fruitful means of the exploitation of the people by the leaders of the Church.

We have brought to light the significance of the revelations of the *Nauvoo Expositor*. We have shown that polygamy was begun at Nauvoo; that it was taught secretly and denied publicly; that Joseph Smith is the leading person responsible for it.

We have shown why the State of Missouri expelled the Mormons in 1838. This is very important in view of the place Missouri is destined to hold in the future of Mormonism.

After a faithful consideration of the Mormon and non-Mormon literature, we are constrained to ask: What false charge has ever been made against Mormonism?

What fearful apprehension on the part of the people where it has been located has been without foundation? Can such a faith continue its life in our modern world?

It came forth claiming to be a restoration of

Christianity, but the impression it has made is distinctively anti-Christian. It is remarkable in how many characteristics it is analogous to Mohammedanism.

At Palmyra, New York, where it arose, it has left no record to which even a Mormon could point with pride. The Christian Churches in that vicinity which it openly condemned are still there ministering comfort and salvation to the people.[1] What valuable contribution has Mormonism made to the world? Its reclamation of the desert lands in Utah and vicinity and its colonization schemes elsewhere have all been purely in its selfish interest. Its aim is not to make the world better but to make it Mormon. Its missionary propaganda has not been for the benefit of the nations, or the localities where it has been conducted; it has been expressly for the purpose of gathering out recruits to add strength to the Mormon strongholds in the West.

Hence the people of Mormonism are clannish in character. According to the Mormon program, their "Zion" should long since have been established; the saints gathered; the wicked destroyed, and the world come to its end.

Condemning all manifestations of Christianity, Mormonism has shown itself inconsistent by

[1] The Brick Presbyterian Church in Palmyra was built in 1832.

adopting many of the worn methods of Christian workers; its members sing hymns written by Christians; its Elders preach, quoting from the Bible preserved to the world by Christians. The interpretations they have made of the teachings of the Bible have, in many instances, been ridiculously ignorant and disgusting in the extreme.[2]

Can Mormonism survive under the light of intelligence, morality, rational religion, and political equality?

We have little hope that the aged devotees of Mormonism will ever consider a reconstruction of their religious life. Whatever be their faith they are confirmed in it.

For the young and rising generations we have hope. To them we can say that Christianity is superior to Mormonism on the basis of the fourfold test of intelligence, morality, rational religion, and political equality.

We undertook the writing of this book in the

[2] In order to prove that America is the place whence the "Book of Mormon" is to come, the following is cited by a Mormon elder: "The Prophet Isaiah describes in a graphic manner the Western Continent: 'Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia' (Isa. 18: 1). First, The American continent is in the form of a pair of wings. Second, It lies west, or beyond the rivers of Ethiopia from where the prophet had his abode at Jerusalem."—"Palmyra to Independence," (R), p. 61. Any Bible student should know this refers to Egypt and to its well-known symbol, the winged sun or disk. How is North America shaped like a wing? When did America send forth vessels of "Bulrushes"? See Isa. 18: 2.

belief that the foundations of Mormonism could and should be shaken. We have had no malicious purpose in this. We would like to see the faith, the energy and the zeal of all the Mormon people turned to a higher ideal. We believe there is a better foundation and we would like to see their feet placed upon it. We hope that what faith the Mormon people have in Jesus Christ will far outweigh all their loyalty to their Church leaders and their sacred books, regardless of their claims. We hope the Mormon people will be able to overcome the prejudice which from childhood has been instilled in their minds against all Christian Churches. That prejudice they will find to be largely due to misunderstanding and misrepresentation.

We believe that most of the Mormons are thoroughly devoted to what they believe to be true. We also know that for many of them to accept Mormonism as a religion required a courage that was almost superhuman.

If in the message and disclosures of this book there comes a call for a further test of courage to renounce what is false for the sake of that which is true, let us hope that it may not be wanting.

The truth must prevail, although

"one dreads dissent,
And fears a doubt as wrong."

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